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THE

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THE MIRACLES OF MISSIONS.—NO. XXI.

[EDITORIAL, A. T. P.]

THE BEGINNING OF MODERN WONDERS.

The Society Islands were so called by Cook in honor of the "Royal Society;" and the largest, having a circuit of one hundred and forty miles and containing about six hundred square miles, is known as Tahiti. It consists of two rounded peninsulas joined by a narrow isthmus, and is crowned with a majestic peak called The Diadem. The name was a prophecy, for this island furnished the first conspicuous diadem of modern missionary labors.

It was first seen by an English Captain—Wallis—in 1767. The inhabitants were tall, stout, brown skinned, with dark eyes, and seemed unusually good-natured and playful; but they were thieves, liars, and murderers.

When the knowledge of the Tahitians reached England, the directors of the London Missionary Society determined to send the Gospel to this island, and at last found thirty men who were willing to go, four of whom were ministers, the rest tradesmen; and six of them were married. A ship called the *Duff* was bought, and pious Captain Wilson took charge of it.

This memorable missionary band left the Thames on August 10th, 1796. A purple flag waved in the wind, with three doves bearing olive branches as its device; and as they set sail they sang the hymn, "Jesus, at Thy command we launch into the deep."

A seven months' voyage brought them to the shores of Tahiti, and they were welcomed by about seventy-five canoes, whose natives clambered over the ship's side, and in various ways expressed their joy, hoping for knives and axes and other useful implements. They had brought with them hogs and fruit for the purpose of barter; but as it was the Sabbath day the missionaries tried to make them understand that they neither sold nor bought upon the Day of Rest. Most of the natives returned in their canoes, but about forty stayed on deck, and the missionaries had a service. While they prayed and sang the natives looked on in silence.

Two white men were already at Tahiti, one of whom had been shipwrecked, and the other left on shore a few years previous. Their names were Peter and Andrew, and they were clad like savages. Being able to speak some Tahitian, they served at first as interpreters between the mis-

sionaries and the natives, but they turned out to be very wicked men, though born in a Christian land.

An old man, Mane-mane, was high-priest to the idol gods, and was held to be some great one. A chief showed the missionaries an empty house about one hundred feet long, but unfurnished, which he said should be given to them. Upon their arrival on the beach they were met at once by strange customs. They found the king, Otu, and his queen both riding on men's shoulders. When those that carried them changed the burden to other shoulders, the royal feet were not permitted to touch the ground, because whatever land they touched would become their own, so they jumped over the head of one man upon the shoulders of another. For the same reason, when the king and queen visited the ship, they refused to go on deck, because if they touched the ship it would be theirs, and none but their own servants might dwell there or eat there henceforward. Afterward, when Mr. Lewis unfolded his umbrella, they warned him not to hold it over their heads, as it would thenceforth become sacred to their exclusive use.

The missionaries found dancers on these islands called Areois, who were a most wicked set of people. Their bodies were blackened with charcoal and their faces dyed red. They committed murders, killing their little children as soon as they were born. They had no occupation but dancing, boxing, wrestling, and sporting.

The first night, in presence of the natives, the missionaries sang and prayed and thanked God for inclining these strangers to receive them so kindly ; and the first Sabbath they turned their dwelling into a chapel and Mr. Jefferson preached, being interpreted by Andrew, the Swede ; and so through the vehicle of an ungodly man the first impressions of the Gospel were made upon these natives.

The father of Otu was called Pomare. He was a very wise man ; had formerly been not only a chief, but the supreme king of the chiefs of the island. He had, however, many faults. He was a liar, a glutton, covetous, and pre-eminently selfish. On the second Sabbath, however, he attended the service of worship, when Mr. Cover preached from that text which has been probably the subject of more sermons than any other in the Bible—John 3 : 16—and after the service Pomare pronounced what he had understood very good.

The favorite god, Oro, was simply a log of wood about the size of a man, kept in a shed among trees surrounded by a stone wall. In this place were altars on which lay pigs that had been dead for months, and it was called a Maræ, and was a habitation of cruelty. Men were sacrificed and their flesh hung in large baskets on the trees around till it decayed. No woman was counted worthy of the honor either of approaching the Maræ or being sacrificed in it. The priests used to roll themselves up in a great bundle of cloth, and in a squeaking voice pretend to represent the gods ; and though the people knew that it was the priest that was speaking, they

dared not disobey. They kept in their houses some of their gods, and fancied them to be in disposition like unto themselves. Hiro was the protector of thieves, and when they went out to steal, they promised Hiro a part of the booty if he would not expose them ; and the missionaries found that the natives were very much like the god they worshipped. Nothing was safe within their reach. Murder was quite as common as stealing ; and one Sunday Mr. Lewis preached upon the commandment, " Thou shalt not kill." Mane-mane advised the people to leave off their wicked ways, yet he had not left off his own ; and when he wanted to kill a man, drank wine to keep up his courage for his horrible work. His own wife killed her offspring, and when remonstrated with, said she would keep the customs of the country and defy the missionaries' displeasure.

Some of the idols were made of stone, but most of them of wood, or of a kind of string made from the outside of the cocoanut. Sharks and birds were worshipped, and there were more than one hundred gods. When a sacrifice was demanded for Oro, it might be the guest who was eating beneath the roof of a chief. If one man of a family were offered, the people of the same household were usually chosen until the whole was destroyed. When the beating of the sacred drum gave the signal that a human sacrifice was required, the natives would flee to the mountain dens and caves for refuge. The Tahitians believed that at death their spirits went to cruel gods, who first devoured them three times over, after which they passed into the body of a beast, bird, or man, and lived again on earth.

If thus cruel to their friends, their cruelty to enemies may be inferred ; their bodies were left unburied to be devoured by beasts and birds. Sometimes a hole was made through an enemy's body, and he was worn as a Tiputa by the man who slew him. The conquerors destroyed all the women and children of their foes, and taught their own little children to kill those of whom they would naturally have made playmates ; and sometimes these little children of conquered foes were strung on a spear like beads.

Among such a people these missionaries began their apparently hopeless labors. Three weeks had not passed before they were robbed, and, because they did not punish the offenders when detected, they were regarded as cowards ; but they sought to win by kindness, and determined they would not seek to defend themselves, but confide themselves entirely to the keeping of Jehovah. They placed near their house a hospital, and offered to nurse all who would come. Though many natives were suffering from terrible diseases, they would not accept the proposition. Satisfied with food and raiment, the missionaries gave up their blacksmith shop and store room to Pomare, and even offered to surrender to him all their own private property, but he would not accept it. During the first year there was a quarrel between Pomare and Otu, and, as Mane-mane had stirred up the rebellion, Pomare ordered him to be killed. Thus perished the wicked old priest, the great man of the Tahitians.

The more the missionaries saw of Otu the more wicked he was found to be ; and the continued unbelief of the people was a source of much heaviness to these servants of God. Nothing offended the natives more than to rebuke their wicked customs. Idia, the queen, had destroyed three children of her own within three years after the missionaries had arrived.

On March 5th, 1800, three years to a day from that when the missionaries first saw the island, the first wooden posts or pillars of a Christian chapel were reared ; and they besought God that these, like the pillar that Jacob set up at Bethel, might be a memorial of the presence of God.

The next June, in the *Royal Admiral*, eight new missionaries arrived, and were welcomed by Pomare. It was agreed by the brethren that Mr. Nott should go around Tahiti to preach to all the inhabitants. He was accompanied by Mr. Elder. Sometimes Mr. Nott preached three or four times a day. They lodged in the houses of the natives, and took with them on the journey some of the Tahitians themselves, who thus had the advantage of hearing him preach during a five weeks' tour, and upon his return he found that they were able to give a clear account of the Gospel truths they had heard. Constant prayer went up to God that He would pour down His Spirit from on high. The missionaries endured great suffering for the natives' sake, especially in consequence of desolating wars. When the natives were entreated to believe in Jesus Christ, like ancient unbelievers, they asked, " Has Pomare or any of the chiefs believed ?" They were, in fact, the greatest enemies of Christ, and discouraged the natives from attending to the Gospel. The tenacity of idolatry seemed to make preaching a hopeless task.

The natives had great confidence in the power of red feathers, attributing large success in fishing to their presence on the canoes, but had little conception of the soul or of duty, and while faithless toward God they were credulous toward the most absurd imposture, placing their trust in fortune-tellers, dreams, and signs of good or ill luck.

While Mr. Jefferson and Mr. Scott were travelling in Tahiti and lay down to rest, a chief invited a guest to go with him to the beach, killed him with stones, put his body in a basket of cocoanut leaves, and sent him to Pomare as calm and unconcerned as if he had only killed a hog.

In 1803 Pomare himself suddenly died, and the wicked Otu had more power than during his father's lifetime. He styled himself Pomare II. It was he who was destined to be the first convert of the Gospel work at Tahiti. He had taken pains to learn to read and write. He was greatly feared, and it was believed that he could kill a man by his prayers and imprecations. In the spring his queen had a child, and he himself was privy to its death. The queen died in 1806.

In May of this year a day of fasting and prayer was appointed by the missionaries, and particular pains were now taken to teach the children. They learned to repeat a short catechism by heart, and in November Mr. Davies opened a school in the new house, and invited the boys who lived

near by to attend it on three afternoons in the week. A month afterward they asked to be taught oftener, and were instructed daily. They learned to read and write, being first taught to make letters on the sand. Spelling-books and Bible histories were made for them and sent to England to be printed. As the missionaries began to be familiar with the language, they discovered that it was unfitted for the expression of Christian ideas. There was, for instance, no word for "thanks," and no proper expression for "God."

A vessel arrived from the directors of the London Missionary Society, bearing a letter in English for Pomare. He was pleased with it, answered it courteously, and consented to the request of the directors, and promised to banish Oro from the island. He acknowledged that his land was a bad land, a foolish land, and one that knew not the true God ; asked for a large number of men, women, and children from England, and said he would adopt English customs. This letter appears to have been insincere, for shortly afterward he desired that a man might be killed at Atehuru as a sacrifice, and taken in a canoe to another place ; and he sought to conceal it from the missionaries. He seems to have made his fair promises only as a cloak for his covetousness.

In 1807 another war broke out at Tahiti, which lasted about three years. The missionaries were obliged to leave the island, Mr. Nott and Mr. Hayward going to Huahine near by, and all the rest to Port Jackson in New South Wales.

The king, who had gone to Eimeo, invited the missionaries to come to that island. There were now seven missionaries in Eimeo—Nott, Hayward, Bicknell, Scott, Wilson, Davies, Henry. They had settled at Papetoai, and built a small chapel and opened a school. Events occurred which inclined them to stay in Eimeo, and they observed that the king appeared to regard idols less than he had done in times past. For instance, in 1812, when a sacred turtle was caught, instead of sending it to the idol's temple, he had it dressed in an oven in his own kitchen, and served for his dinner, which was an astounding blow at idol customs ; and as no harm befell him, he was confirmed in his contempt of idols, and the power of the popular superstitions was greatly weakened. Pahi, the brother of the King of Raiatea, made a still bolder experiment—destroying in an oven a sacred log which had been worshipped, and then ate bread fruit that had been baked in its ashes.

Pomare declared that he would now have henceforth but one wife. He married Teara, daughter of the Raiatean king, and on the birth of her little daughter the customs of the ages were disregarded, which permitted no fires to be lighted for many days, nobody to leave the shore, and no persons to approach the child except sacred persons in sacred garments.

On July 18th, 1812, Pomare asked to be baptized, and declared his fixed purpose to cleave to Jehovah and His people. He said, "I wish you to pray for me," and proposed to build a larger chapel. He declared that

he had tried to persuade the kings of other islands to do as he intended to do, and when they answered that they would cleave to Oro, he told them that was cleaving to Satan. The missionaries, full of joy, waited anxiously to see whether Pomare was really a converted man. Subsequently his grief for his sins, his observance of the Sabbath, and his efforts to persuade his friends to turn to God, convinced them that he had been changed by the grace of God.

When the missionaries found the people in Eimeo ready to attend their instructions they heard that the people in Tahiti were likewise inquiring after Jehovah, and Mr. Scott and Mr. Hayward were sent to see whether the joyful report was true.

Missionary labor at Tahiti was apparently in vain for from fourteen to sixteen years, and, notwithstanding untiring, earnest, and faithful effort, but one solitary instance of conversion had taken place. The wars of desolation continued, and abominable idolatries and iniquities reigned. "The heavens seemed as brass and the earth as iron;" and when God's time to favor the work in Polynesia came, the beginning was such as to turn all attention to Himself. For at the time the war had driven the missionaries from the island and cut off all communication. Two native servants, formerly employed in the missionaries' families, had, unknown to them, received favorable impressions, and had united together for prayer. They had been joined by others, and at the return of the missionaries to Tahiti, at the termination of the war, they found a number of praying people, and had little to do but to aid in a work which God had thus singularly begun.

These years of fruitless and apparently hopeless toil had almost determined the directors of the London Missionary Society to abandon altogether the work at Tahiti. Dr. Haweis, chaplain to the Countess of Huntingdon, one of the founders of the society, and the father and liberal supporter of the South Sea Mission, earnestly opposed such abandonment of the field, and backed his arguments by a further donation of a thousand dollars. The Rev. Matthew Wilks, the pastor of Mr. Williams, declared with great emphasis that he would sell the clothes from his back rather than give up the mission, and proposed, instead of abandonment, that a season of special prayer should be observed for the divine blessing. Such a season was observed; letters of encouragement were written to the missionaries, and—mark it!—*while the vessel was on her way to carry these letters to Tahiti, another ship passed her in mid-ocean, which conveyed to Great Britain, October*, 1813, *the news that idolatry was entirely overthrown in the island, and bore back to London the rejected idols of the people;* and so was fulfilled literally the Divine promise, "Before they call I will answer, and while they are yet speaking I will hear."

We have already mentioned the fact that, while the missionaries were driven away from Tahiti, two natives had begun to call upon the Lord Jesus in prayer. One of these lads was named Tuahine. Another native, impressed by some remarks from Pomare, had gone to make some inquiries

of Tuahine, who had lived for some time in the missionaries' families. Finding his mind was in a similar state they resolved to retire to some secret place to talk and pray, and after a little while several young persons united with them ; and this little band, without the guidance of any missionary, determined to abandon idols and the wicked practices of their countrymen, keep the Sabbath, and worship Jehovah alone. As Christianity spread, Tuahine helped the missionaries by directing inquirers, teaching in the schools, and translating the Scriptures. Sometimes he spent from eight to ten hours a day in this last work, and rendered invaluable counsel and aid to the missionaries. He proved himself to be a Barnabas and an Apollos both in one, and had a surprising gift in prayer. He discharged the office of a deacon with great faithfulness, and died about forty-five years old, a model of a converted native.

The chapel that Pomare had desired to be built at Eimeo was opened for worship July 25th, 1813, and the next evening thirty-one natives cast away idols, and their names were written among the disciples of Jehovah. Shortly after, the number had risen to above three hundred, embracing, among others, a priest called Patii, who led the way in the burning of idols. He brought out the gods one at a time, tore off the sacred garments and ornaments, threw them one by one into the flames, pronouncing their names, repeating their foolish histories, and challenging the people to observe what helpless logs they were. The joy of the missionaries may be imagined. The queen's sister about the same time publicly showed her contempt for the idol gods ; and Pomare himself, though guilty of many things inconsistent with the character of a Christian, made a tour of Eimeo, seeking to persuade the heathen to turn from idols.

Meanwhile at Tahiti persecution arose against the native Christians. They took refuge in the woods and lonely valleys at midnight for prayer. One young man suffered martyrdom, and another bore a lifelong scar received at their hands. The year 1815 was the most remarkable that had ever been known at Tahiti. A plan was laid to destroy the Christian natives entirely, and the night of July 7th was fixed upon, when the Christians were to be assembled for prayer. Having been advised, however, of this conspiracy, they sailed for Eimeo, and their departure was the cause of a quarrel among their enemies themselves, in which they largely destroyed each other.

The missionaries at Eimeo received the Tahitians with great affection, but feared that the heathen might rise up in both islands and destroy all the worshippers of Jehovah. July 14th was set apart as a day of fasting and prayer. Soon afterward two chiefs from Tahiti came to Eimeo, inviting the Christian chiefs who had fled to return. The invitation was, however, a mere cover for a plan to destroy the king and his friends. A battle ensued in November, 1815, in which Pomare and his little army were victors. Instead of killing his enemies the king determined to destroy their idols. The multitude stood astonished, both at the helplessness of their

gods and the audacity of their destroyers ; and when the great god Oro was carried to Pomare's feet, he set it up as a post in his kitchen, fixing pegs upon it on which to hang baskets for food, and subsequently burned it as fuel. Such was the end of the great war god.

Mr. Nott and Mr. Hayward soon went to Tahiti, and made a tour of the island. They found the people busy in destroying Maræs and building little chapels. Pomare himself had written a prayer, which he often read in these places of worship—a prayer worthy of any Christian author.

The missionaries found the people very anxious to learn to read, and the king had not only destroyed his public idols, but now wished to part with the family gods, always kept in his house. He sent about twelve of these frightful little images to the missionaries in Eimeo, with a letter asking that they might be sent to the Missionary Society in England, that they might know the likeness of the gods that had been worshipped in the island. The idols were accordingly nailed up in a wooden case and sent to the directors of the London Missionary Society. Family prayer became common, and the people retired to the bushes for private supplication. The missionaries could scarcely get any rest, so continually were they besieged with inquiry. In every place they found chapels—sixty-six in all—in which the people assembled four times a week.

About this time a printing-press was brought to Eimeo, and from a neighboring Maræ, polished stones—pieces of pavement upon which worshippers had knelt before the altars—were dug up and placed where God's Word was to be printed. Satan was robbed that God might be honored. The first book printed was the Baba, or spelling-book, and Pomare was permitted to aid in setting up the first page, and to strike off the first impression. The Tahitians were very anxious to have these printed books, and sent to the missionaries plantain leaves rolled up, with the request for spelling-books written on the leaves. This was the beginning of the spreading of the knowledge of God from isle to isle by the power of a sanctified literature. Catechisms followed, and little books containing collections of texts ; schools were multiplied, converts increased, and there was a general spirit of inquiry.

For years Mr. Nott had been translating the Gospel of Luke into Tahitian, assisted by Pomare, and while the book was in press the natives often constrained Mr. Ellis to stop printing to explain to them what they read. The missionaries wished to bind the books before they were distributed, but the impatience of the people compelled them to give up waiting for proper binding materials. The natives, however, did not suffer these precious books to remain without proper protection ; dogs and cats and goats were killed that their skins might be prepared for covers, and the greatest anxiety was manifested to obtain these new copies of the Gospel. Five men from Tahiti landed at Afareaita, and did not go into any house to lodge lest some one might anticipate them in the morning and buy up all the books, so that they should be compelled to return with-

out any. Mr. Ellis gladly gave them copies of the precious Gospel, which they wrapped in bark, put in their bosoms, and set sail for Tahiti without having taken food or drink during their stay at Eimeo.

And now the brethren determined to form a missionary society in Eimeo, and on May 13th a great meeting was held, and numbers of natives came from Tahiti. The prayers began at sunrise, and long before the chapel service at three o'clock they were obliged to leave the chapel for the grove outside to accommodate the crowds. The king was seated with the queen, her ladies, and many chiefs, and Mr. Nott preached from the words, "Understandest thou what thou readest?" (Acts 8 : 30,31.) An address from Pomare himself followed, advocating the formation of the Missionary Society, and hundreds of dark arms were lifted toward heaven in assent.

The "Royal Mission Chapel" at Tahiti, so called, was finished in the spring of 1819. It contained 133 windows, 29 doors, and was 712 feet long and 54 feet wide—212 feet longer than St. Paul's in London. As no preacher could speak loud enough to be heard to the end of the chapel during a whole sermon, three pulpits were placed in it, with a minister in each. Six thousand people joined in singing God's praise in this new place of worship, and three sermons were preached simultaneously.

The next day after the dedication service in May, 1819, laws were publicly given to the people, condemning murder, rebellion, theft, Sabbath breaking, these prohibitions being followed with becoming sanctions. After the law was read the king asked the chiefs, "Do you agree to this law?" and Tati, a ringleader among the rebels, held up both hands, and called upon the people to do the same. At the close of the Sabbath service, Pomare solemnly pronounced his faith in a crucified Redeemer. Let any reader consider how different were these assemblies from the feasts at which Pomare and his father had distributed the bleeding limbs of human victims as offerings to the gods.

The rest of the year was full of rejoicing ; new customs obtained, and the preaching of the Word was greatly blessed. Pomare was shut up whole days with Mr. Nott, helping him to correct the translations of the Gospel of John and the Acts.

We can give no further space to this wonderful story. The king himself was a leader in all good works, and on December 7th, 1821, died in the faith of Christ at the age of forty-seven years. Though naturally proud, covetous, deceitful, intemperate, and treacherous, he not only believed the Word of God himself, but persuaded many others, while he forced none to turn from their idols, and we cannot but believe that, notwithstanding his many faults, he sincerely belonged to Christ.

A fitting conclusion to this narrative may be found in the coronation of the young king, four years old, on April 21st, 1824. He was dressed in his coronation robes in Mr. Nott's house, and borne to the church on the highest platform. A hymn was sung, a prayer was offered, and Mr. Nott

made an effective address. The laws of the country were placed upon the table, and the young king was asked whether he would promise to govern the people in justice, and mercy, and obedience to these laws and to the Word of God ; and he replied, "I do, God being my helper." Oil was then poured upon his head, and a blessing pronounced upon him by Mr. Davies. The crown was placed upon his brow while Mr. Nott spoke words of benediction, and the Bible was presented to him as the most priceless treasure in the world. From the platform of coronation, the procession went to the "Royal Mission Chapel," and the young king sat in the royal pew.

Contrast this scene with the coronation of Pomare II., who had been declared king according to the heathen fashion, robed in a girdle covered with red feathers, the ceremony attended by the slaughter of men and followed by the worship of the god Oro. Now a little prince began his reign with the sweet sacrifice of prayer and praise to the living God.

In the end of the summer of 1835 many people in various parts of the island were converted, especially by the preaching of Mr. Nott, at Papao, and in July, 1836, the queen found that only two openly ungodly persons were to be found in the whole district of Pare ; and Mr. Davies was almost as much blessed at Papare as Mr. Nott was at Papao. The translation of the whole Bible into Tahitian was completed in 1836, the greatest part of the work having been done by Mr. Nott ; and in February of this year Mr. Nott set sail for England. He presented the translation to the directors of the London Missionary Society, and remained in England for two years. He appeared at Exeter Hall at the great anniversary in 1838, and after showing the Assembly a copy of the Tahitian Bible, bade them a last though not an everlasting farewell, and returned to Tahiti, rejoicing in the privilege of spending the remainder of his days in the service of Christ in the South Seas.

HONOR OF A MISSIONARY.

I should not like you, if meant by the gifts of God for a great missionary, to die a millionnaire. I should not like it, were you fitted to be a missionary, that you should drivel down into a king. What are all your kings, all your nobles, all your stars, all your diadems and your tiaras, when you put them altogether, compared with the dignity of winning souls for Christ, with the special honor of building for Christ, not on another man's foundation, but preaching Christ's gospel in regions far beyond ? I reckon him to be a man honored of men who can do a foreign work for Christ ; but he who shall go farthest in self-annihilation and in the furtherance of the glory of Christ shall be a king among men, though he wear a crown no carnal eyes can see.—*Spurgeon.*

CHRISTIAN MISSIONS AND THE HIGHEST USE OF WEALTH.

An Address before the A. B. C. F. M. at Pittsfield, Mass., October 14th, 1891.

BY PRESIDENT MERRILL EDWARDS GATES, LL.D., OF AMHERST.

The incarnation of the living God as the Redeemer of man has made it forever necessary that the man who would know God must see something of God in his fellow-men. In all ages the men whose hearts God has touched, whose eyes God has opened that they may see Him and make others see Him, have been men mightily moved in soul and heart toward their fellow-men. The nearer we come to God's view of human life, the purer and deeper and mightier will be our love of human souls and our pity for wasted, sinful, and benighted human lives.

Love of God and Work for Men.

There is a Divine revelation of the very heart of God Himself in the description Christ gives us of the scenes of division at the judgment. Our Master takes as His own not those who selfishly cry, "Lord, Lord!" and boast familiarity with God's power and achievements of their own in casting out devils; but the men who have shown "the mind which was in Christ Jesus," and under the constraining power of Christ's love have served Him by serving "in His name" their fellow-men for whom He died. It is by the faith that is in Christ Jesus that we stand; but the absolutely vital, the indissoluble connection of faith with love and with works of love and helpfulness and mercy, is made startlingly clear in this revelation by Christ of the things which shall be made manifest at that day. It is only by living out a vital principle of life to its issues that we can come to know it thoroughly. True Christians are men and women who are bent upon reducing right theories of life to right living. Life-power and moral truth are the mightiest forces in the universe. In Christian character these two forces are combined. God is life and truth; godlikeness worked out in life is character; into sound character has entered the "omnipotence of a principle," and the almightiness of God Himself is pledged to make character, which is vitalized truth, the mightiest power within the control of man. And since God is love, and God in Christ is the supreme revelation of that holy and infinitely attractive love which spared not His own Son that He might be just and yet might love us out of our sins into lives of holiness, Christians can never learn large lessons of God's love in Christ without sharing in Christ's love for their fellow-men

The Test—Our Feeling toward Multitudes of Unshepherded Men.

Always, then, for the individual Christian, and for any body of Christians who are acting together, there is a supreme test in the question, How

deep a concern do you feel for the welfare of the great body of your fellow-men? What are your feelings, what are your purposes, what is your attitude of soul toward the benighted ones, our brothers and sisters, who are ignorant, debased, sin-burdened, and hopeless in the world?

Sharp and clear is the contrast between the spirit of the Pharisees and the spirit of Christ in this matter of caring for crowds of the common people. When their returning officers said, "Never man spake as this man speaks," and when "the common people heard Him gladly," the Pharisees waved aside the divine meaning of the message with that contemptuous phrase, the essence of selfish vanity and arrogant pride, "This people that knoweth not the law is accursed." But "the mind that was in Christ Jesus," the mind that dwells in every true child of God in richer fulness as the Holy Spirit shows him the things of Christ, is revealed in the words, "But when He saw the multitude, He was moved with compassion upon them, because they fainted and were scattered abroad as sheep having no shepherd." In those words speaks from the heart of God the loving voice of the Good Shepherd; and "His sheep know His voice and follow Him."

This mind that was in Christ, this deep yearning love for lost men, has always marked the true Church. It began its growth among men with the growth of the early Church at Jerusalem, and it had to break its way through that intense spirit of exclusiveness which, with the Jewish Church, had been a cult for centuries. For generations God had walled in His chosen people, had separated them from the rest of the world, that their knowledge of Him and their realization of His presence might be intensified by exclusion. In the fulness of time, when the Word was made flesh, when the love of God was poured into the life of men through the life and the words of Christ, this spirit of love for all mankind burst the cerements of the old dispensation, and the Christian Church began its wondrous growth on earth. It came into life, it grew and prospered under the teaching and guidance of the Third Person of the Trinity, the ever-living Holy Spirit, whose office it is to take of the things of Christ and show them to His followers, who is with us here to-day guiding His Church. Peter first felt the power of this mission-spirit of love for all mankind. Then the heavenly vision came to Paul, and flaming with the spirit of Christ's love he went through all the provinces, fiery-hearted with the spirit of missions. With the growth of the Church this spirit has increasingly prevailed; the walls of separation between nations have been broken down by it. It is to the growing spirit of Christ, not to the evolution of a perception of a subtly selfish interest for the individual to be attained by the promotion of the welfare of the whole—it is to the spirit of Christ and not to "enlightened self-interest," that we owe the deepening sense of the solidarity of the race which binds men together the world around.

In the history of the Church it is the men whose hearts have received this spirit in the largest measure whose names illumine the annals of the

Church and the pages of universal history. In their hearts was condensed so much of the thrilling force of Christ's love that heat passed into fiery rays of light, and they became beacons to men for all time. From Paul, longing to visit Spain, yearning over the Romans, melted with love for the Galatians, holding all Greece and all Asia in his heart, down through the glorious roll of saints and martyrs and missionary heroes till we reach the names of the missionaries whom we have seen in the flesh, and whom we love, hearts and lives on fire with the love of lost and benighted men have been the evidence of the spirit of life in the Church of Christ.

In a Living Church, always a Love of Missions.

There can be no living Church without a glowing love for missions. Christ has made this very clear to us. In the glimpse He gives us of the judgment, in His parting words as He ascended, "Go ye and make disciples of all nations," and, "Lo, I am with you all the days, even unto the end of the world," we find the very essence of His teaching, the flowering of His spirit of service. To seek and to save that which was lost, was the mission that brought our Divine Redeemer from heaven to earth; and to seek and to save the lost is the Divine commission, from the glorified Christ in heaven to each believer who looks up to a Divine Redeemer for direction in a life of grateful service.

What has this to do with the question of money and its use? Let us ask ourselves this question thoughtfully.

Men and Means.

As members of the Church of Christ set to do Christ's work in the world, assembled here in the interest of one of the most important agencies in that work of evangelizing the world, which is pre-eminently the one work given by Christ to His people to do in His name, we are brought face to face with the question of *the means* to carry out this important work. Here, as in every other important undertaking which is to influence many lives, *men* and *means* are the essential requirements. Men never were offered to a praying Church in such numbers as stand confronting us to-day, saying, "We are ready, send us." Under the influence of the spirit of God, the immeasurable importance of bearing the glad tidings to the dark places of the earth has dawned upon young men and women in our land with a vividness and a power never before seen or known in the history of the Church. Do you who are past middle age remember the "missionary concerts" of your youth, when prayers were regularly offered that God would "break down the walls" that shut Christians out of China and Japan? That prayer has been answered. This year the Emperor of China issues a royal edict calling upon the governors of his provinces to protect the missionaries against misrepresentation and violence, and declar-

ing that the object of Christian teaching is to make men better. We have been witnesses of this marvellous change. We have seen Japan rise suddenly to highest standards in civilization and in government—a nation born in a day. Japanese Christians are setting the Christian world an example of unity and loving fellowship in work. The testimony of all observers is that never was a great nation in a more receptive mood for Christian truth than is Japan to-day. In India there is a special call for laborers. Another generation of educated men, broken loose from the old faith, will soon be anarchic in morals unless Christianity shall supply the basis of morality in life. We need not raise any questions of a future hell ; there will be hell let loose upon the earth unless Christian truth gets hold upon India, unless the love of Christ cherished in the heart shall more than make good the loss of restraints of the old order. In unharvested fields the grain, ripe and ready, falls to the earth in rich, decaying masses, ungarnered. Unless these years that are now upon us be used, the opportunity is forever lost. It is now or never, for India !

"Time-Value" and "Place-Value."

Political economists talk of a "time-value," which belongs to a commodity that is ready precisely when it is wanted, like seed corn in spring, and of a "place-value," which is the result of the presence of an instrument or a commodity at the precise place where it is needed, and at precisely the time when it is needed. The time-utility of missionary effort just now is immense. Who can estimate the place-utility of Christian effort now in Japan and in India? Of Africa I hardly dare to speak. Africa, no longer the totally "Dark Continent," first pierced through by the rays of love and light where Livingstone carried his well-read Bible that rayed out life for him and made his path a trail of love and light until that night when he knelt alone beside his cot under the great tree in the wilderness and, kneeling, met his God ; Africa, now slowly rising to a place in the world's history, but still as booty to be struggled for in a contest of diplomacy, if not of arms—to save and uplift Africa, what need of Christian giving, what a call for help from Christian America, who owes the heaviest debt to that continent which is mother of the race, long fettered and beaten with many stripes, whose unrequited toil made "cotton king" !

We see these open doors. We hear these calls from perishing men. We see the "time-value" and the "place-value" of efforts now put forth for Christ. Loyal subjects of Christ our King, we see clearly the importance of these strategic points to be seized now for the advancement of His kingdom among men. The old walls about the isolated nations, which our fathers and mothers prayed to have thrown down, lie flat before us. The opportunity is ample. The need is pressing. The demand from the field is imperative. The loss of life, the loss of souls, is deadly.

What Hinders the Work?

In those monthly concerts, when the walls about China and Japan had fallen, the petitions began to take on this stereotyped form: "Lord, raise up *men and women who shall be willing to go* into these opening fields." The sacrifice involved in foreign mission work has always been immense, but the fruit of it has been abundant and rich. Partings with kindred and friends, departures into strange lands—these have always been essential to the propagation of the truth since the time when God said to Abraham, the father of the faithful, "Get thee out of thy country and from thy kindred, and come into the land which I will show you." By such self-sacrificing obedience to God's commands have new nations learned of that brotherhood of man which has no meaning, no power, save as all nations learn that they have a common Father, even God. Much of what is called the "spirit of the nineteenth century," this awakening of the world to the conviction that all men are of one blood, and that property in man is impossible, is the manifest result of mission work done by strangers who, for Christ's sake and at God's call, have sojourned in strange lands among despised peoples preaching peace and brotherhood through Christ. But the cost of leaving home and friends and native land, the sacrifice involved in expatriating one's self and one's children, has always been so serious a matter to contemplate that those who love their own ease have always wondered when the call of God has been potent enough to carry His consecrated servants as missionaries to foreign fields. The supply of men and women willing to go has never been equal to the need of the field, seldom to the means at the disposal of the missionary boards. It has been taken for granted by the Church for the last two generations, first, that the walls that shut in mighty nations could not be broken down short of centuries to come; and then, that laborers willing to go could not be found in sufficient numbers.

Face to Face with Answered Prayers.

But what is *time* to our God, when He wills to send His kingdom forward by a mighty unfolding into the growing season, into the flowering time! A thousand years are as a day with Him. He laid the walls level. He opened the way. His will and wisdom brought in the age of steam. Railroads and steamship lines girdle His globe to make ready a highway for his messengers, "speaking peace to the nations." He sets a Stephenson and a Fulton, a Morse and a Bell and an Edison at His tasks when they know it not. Corporations of selfish men do His work, as heedless of the plan of God as are the stones which are framed into the mighty arch of the cathedral, or the liquid elements that are seized upon by the growing plant and drawn up into a place in the beauty of its unfolded blossom by a power utterly beyond their ken! Mission fields are open. The world is the field. All fences are down. A Christian Church, the Church of

America, stands to-day face to face with its answered prayers. It is as if a throng of men and women had been standing in the ante-room of the King's chamber, half drearily telling each other in monotonous voices what they wished to ask for if the King would only give them audience. Suddenly the King steps in among them and declares, "I know your wishes; you have them now!" And with stammering voices and uncertain gestures the would-be petitioners stand abashed in the presence of a royal Giver, whose readiness to give exceeds their readiness to receive!

The Student Volunteers for Missions.

For a generation the Church has been praying for men and women who were ready to go. The Holy Spirit has tried the hearts and searched the spirits of young men and women at our higher institutions of learning. No one who has been among them, as I have been, and has seen this searching work of the Lord, can fail to recognize it as God's doing, and as altogether wonderful and like His mighty power and the gracious constraining force of His own love, that to-day over six thousand young Christians of America are volunteers for Christian mission-work.

The years when young students look out upon life from the mountain heights of youth are favorable to a clear vision of comparative values. While the wish is eager to make one's life count for the utmost possible in the service of God by serving one's fellow-men, those whose eyes God touches that they may truly see discern the truth that no other work compares in potent possibility for good with this light-bearing in dark places. Our "young men see visions;" and this is the fulfilment of God's glorious promise of rich blessing for any nation. They see that the Holy Spirit describes the highest object of a liberal education, when He speaks of one who "has the tongue of the learned to speak a word in season to him that is weary." And the spirit of God has so moved upon the young people in the Church of God in this land, that as a class of Christians they say to-day to the Church of God, "We are ready to go. We are eager to try within this next generation to fulfil the glorious command of Christ and 'make disciples of *all* nations.'"

The Almighty Banker Calls in His Loans.

Since the work is Christ's work intrusted to us, since the would-be workers are ready and call upon our mission boards to send them, since the great, the rapidly growing wealth of this Christian nation is in the hands of Christian men and women of mature years, my brothers, what answer can we give for ourselves before the judgment throne of God, if this glorious work of preaching the Gospel of light to dying men is checked and dwarfed, and fails of its glorious possibility, because we who are God's stewards hold fast to God's money for our own selfish uses? There is a time when the Almighty Banker of the Universe calls in His loans!

There is a time when the Master, about to return from far countries, Himself makes rigid yet loving inquiry of every steward concerning the talents, be they one or ten, intrusted to his use. Are we so using the money God has given us as to give to Him "His own with interest"?

But, some one will say, this is an unnatural view which you present. Christians are to use their money as do other men, subject to the laws of political economy and in accordance with the general spirit of the time in which they dwell and with the standards that prevail in the grades of society where their lot is cast. Let us look at the question for a moment.

His Property is a Man's "Objectified Will."

A man's property has been said to be his "objectified will." Mere things, which apart from man are impersonal and utterly outside of moral and jural considerations, enter into the domain of rights, of justice, of morality, through their relation to the will of their owner. The object into which you have introduced your will, which you have willed and worked to make your own, has become in a sense a part of you. There is a true sense in which the man who touches your property touches you. Property that is truly owned and used becomes in a sense a part of the owner and user. His intelligence permeates it, his will directs its use. Since wealth is often labor stored up in portable form, it has in it a man's life. It partakes of his personality. A man's wealth, through his acting in it, becomes a personal force in social life which may be used for the noblest ends or prostituted to the basest uses.

No man can escape the fullest responsibility for the use he makes of his wealth, which is *potential power of service*. Every man holds all his powers in trust; for the use he makes or fails to make of each power, he must answer at the judgment-seat of God. Our divine Teacher has warned us that in wealth there is a subtle and dangerous tendency which leads it to seek to escape this law of service. Wealth, which should be a useful servant, seeks to become a tyrannical master. Christ in His warnings to His followers personifies but one power in the universe as likely to become a dangerous rival for that throne in man's heart and life which belongs to God Himself. The subtle power against which He thus warns us is Mammon, the love of money. Between the mad pursuit of gain and the service of the living God, He warns us that every man must choose. "Ye cannot serve God and Mammon." The property that you have must be as fully and entirely subject to the law of the service of God in serving your fellow-men, as must your powers of heart and will and hand and head.

The Converted Heart Involves the Converted Pocket-Book.

Talk of men as converted, as Christian men, who consciously and deliberately allow their property to be used for debasing and ruining their fellow-men! Imagine that a man's heart and will can be converted to the ser-

vice of God, and his property remain in the service of the devil! 'Tis an utter impossibility!

The conversion that does not reach a man's use of his property is no true conversion. There is no truly Christian man who keeps an unconverted pocket-book or bank account. God's universal law of unselfish service is as supreme in the domain of material possessions—in the realm of that wealth which extends a man's power "to bring things to pass"—as it is in any other department of man's possible efforts. The unvarying law of God, which attaches an obligation to every opportunity and places a duty over against every right, makes no exception of wealth with its vast powers of service. God has so ordered the social life of our race that no man can make the most of his powers of mind and heart and will until he employs those powers in the service of his fellow-men. This is an accepted law in the realm of mind and spirit. It is no less binding upon the power which material wealth places at a man's disposal. No man has the slightest right to say of his wealth, "It is mine; I may use it selfishly if I will." No man has arrived at a true conception of the responsibility that attaches to the possession of property, until his relations through it to his fellow-men fill a larger place in his views of life than does his ability by his wealth to serve his own selfish ends. No man is free to make an option as to whether he or his property shall come under God's law of service. He and his property are under that law, of necessity, as he is of necessity a member of society and of the State, without his leave having been asked. In the use of his property, as of all his other powers, he owes steady allegiance to that law of service, by virtue of the solidarity of God's universe of law; and though in managing his property he may disregard this obligation, he can never escape it.

Now, wealth must be used for service according to its own laws. Wealth is productive only as it is used as capital—that is, as wealth employed in the production of new wealth, of new values. Since wealth is "the usufruct of skill, intelligence, and morality," it places its owner under obligation steadily so to use it as to reproduce morality, intelligence, and skill.

Restricted Service, to Gain Wealth.

My brothers, Christian men who have put much of your life into money-winning, as you remember how much of time and effort have been withheld by you from more definite Christian work that you might concentrate yourself upon money-winning, is there not an especial call upon you that you redeem ("buy back") the time that was withheld from God's work by you while you were making money?

Take the case of a man who has won his wealth by years of concentrated effort. Often it is true that he has gained it by a constant withdrawal of his time and his strength from other occupations in which a generous, public-spirited man would like to engage. "Follow this line of

study with me," said a friend, in his early manhood. "No; business demands all my time," was the answer. "Take hold and help us in this effort at political reform in our city," said his public-spirited neighbor. "I haven't the time, business claims me." "Will you undertake part of the work of special visiting to be done by our church people this winter?" "Really, you must find some one else, my dear pastor, I am so pressed by business." It was by such restrictions of effort, by such exclusions of everything that did not tend directly to the winning of money, that he made his way to wealth.

But clearly, God meant that man to cultivate his mind, to be a useful citizen and a Christian worker. In some way, then, the time and strength withdrawn from other duties and from public service should be given back to serving the public, to the enriching of the life of others.

Let the Life Involved in Wealth-Winning be Evolved in the Right Use of Wealth.

The time owed to distinctively Christian effort, to work for the good of his fellow-men, may be in part made good, if the wealth into which his efforts and time were coined is used nobly and wisely. And while no giving for Christian work can take the place of personal interest in Christian activity, yet many men could do infinitely more by free and consecrated gifts of large sums of money than they now do by formal expressions of their sense of unworthiness and lack of effort in the past, unaccompanied even now by any large use of their wealth for Christ's cause.

"Redeem the time" that was withheld from God's service by you while you were making money. Redeem it, buy it back, by using your money conscientiously and generously for God's work.

If you have inherited wealth, let the time and labor that were *involved* in the rolling up and the transmission of a fortune, be *evolved* again in days and years of active philanthropic and Christian work, done by the Christian workers whom your money supports in mission fields.

"Pecunia Alter Sanguis."

For every one of us, a part of his life-effort is stored up in money—in his possessions. It is the clear perception of this fact that gives significance to the old phrase, "*pecunia alter sanguis.*" In the money your life acquires is stored up the life-blood of your effort; not because gold is as precious as one's life, but because the power acquired by past effort, stored up in money, enables you to set the efforts of others in motion to carry out your purpose and your will. How shall this life-blood of your past effort be kept pure and noble? How will you use it?

Wealth is concentrated power of service. Whether our wealth be great or small, it is still *concentrated* power of service. Is the wealth that is in the hands of Christians also *consecrated power of service?* Upon this

blood of your past life, which has in it a life-giving power if used for noble ends, has there fallen the touch of consecration?

Is it not an awful danger of our times, the greatest peril that threatens professedly Christian people, that though we are Christians, we so persistently ignore all true ends in the use of our money? Is it not too much our habit of thought to regard only those as people of wealth who have much more money than have we? When we read upon page after page of the New Testament the most searching warnings as to the use of wealth, is it not our habit to pass them on to the very wealthy, whose fortunes far exceed the means at our disposal?

Mammon may be Worshipped by the Poor as truly as by the Rich.

Yet the essential nature of wealth does not lie in its quantity, in the amount of money at a man's disposal. The god Mammon may be worshipped with a man's whole heart, though his business transactions be petty and his savings small. Some rich men give to good causes small contributions, with a hypocritical allusion to "the widow's mite;" but our Lord bestowed His regal blessing upon the widow's mite *not* because it was small, but *because she gave her whole living* to the Lord. And in the countless warnings addressed by Him who is the Truth to His followers, cautioning them as to the deceitfulness of riches, as to the difficulties that those who trust in riches will find in entering the Kingdom of Heaven, the word used is one that does not lay stress upon great wealth—is one that may be used of very small possessions. The essential meaning of the word is *usable values embodied in material things.* The warning is against trusting in material things for our happiness, our security, our power. Rather are we to trust in the living God, to use for the glory of God all the powers we have of body, soul and mind, every means by which we may bring things to pass in our life here. The warning is against the comfortable sense of safety that comes from "having means behind you," large or small. Whatever possession is capable of standing between a man's soul, and a vital living dependence upon God day by day, is to be suspected, dreaded, and used with fear and trembling as in the sight of a jealous God, who has personified this love of possessions as His great rival in the hearts of men.

"Deceitfulness."

The peculiarity of riches, great or small, lies in their deceitfulness. They that trust in possessions cannot enter into the kingdom, even in their conception of what that kingdom is, and of what are its powers. And the awful danger in dealing with riches is, that the material advantages they secure are so obvious, so universally recognized, that most men never get beyond these advantages in thought, desire, or fear. How lightly and apologetically we Christians are accustomed to deal with the awful emphasis

which our Master has laid upon the perpetual, essential danger that lies in the use of wealth! Our Lord has spoken of this danger again and again, in words that stand out luminous with such lurid light as burns in His warnings against the unpardonable sin. Yet too often we hear these warnings tossed aside with a half smile, even by preachers of the Gospel who are accustomed to preach to the rich, as though they would say, "Of course, Christ said this; but what He meant was so essentially different from this that it need not for a moment make you gentlemen with large bank accounts uncomfortable, especially if you respond kindly to the special appeal I make this morning, and drop into the box a contribution a little larger than usual." Let us, who believe in the living Word of the living God, take time to read together a few of the many utterances in God's Word which bear directly upon this point. Who can doubt that the iteration and reiteration of these warnings is, for us and for all Christians, profoundly significant?

The Testimony of the Word of God.

"The rich man is wise in his own conceit" (Prov. 28 : 11). "Thou fool! this night thy soul shall be required of thee. So is he that layeth up treasure for himself and is not rich toward God" (Luke 12 : 20). "The deceitfulness of riches chokes the word" (Matt. 13 : 22). "But they that will to be rich fall into a temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (1 Tim. 6 : 9). "For the love of money is a root of all kinds of evil: which some reaching after, have been led astray from the faith, and have pierced themselves through with many sorrows" (1 Tim. 6 : 10). "Let not the rich man glory in his riches." "Verily I say unto you, that a rich man shall hardly" (the Greek is [*duskolos*] δυσκόλως, meaning literally that his diet and his digestion are such as to put his life entirely out of harmony with the heavenly life; it "goes against his stomach;" before he can enter in, he must be fed upon other food!)—"shall *hardly* enter into the kingdom of heaven" (Matt. 19 : 23). "How hardly shall they that have riches" (the Greek is [*chremata*] χρήματα, not necessarily great riches, but possessions enough to trust in) "enter into the kingdom of God" (Luke 18 : 24). "Charge them that are rich in this world that they be not high-minded, nor trust in the uncertainty of riches, but in the living God; that they do good, that they be rich in good works, ready to distribute, willing to communicate—that they may lay hold on eternal life" (1 Tim. 6 : 17, 18). "Go to, now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted; your gold and your silver are rusted, and their rust shall be for a testimony against you" (James 5 : 1–3). It is the rust, not the gold, that is the witness against them. Their means are not used for Christ, and the selfish rust on them "shall eat your flesh as it were fire." "There

is a grievous evil which I have seen under the sun—namely, riches kept by the owner thereof to his hurt ; and those riches perish by evil adventure'' (Eccl. 5 : 13).

Can there be any question that these clear declarations of God cut sharply across the tacit assumptions of many of the Christian congregations of our times ?

Christ Teaches Christians to Use Wealth, but Not to "Trust" It.

Yet this awfully dangerous power of wealth is entrusted to Christians. The parables and teachings of our Lord, time after time, hold up the property relation as the basis of a lesson in Christian living. The great majority of His parables deal with this relation in one form or another. Nothing can be clearer than that He holds every Christian responsible for the right use of all his possessions, however small, however large, they may be. For the right use of the ten talents and the two talents, there is the same commendation, the same relative reward ; while the awful stress of contrast is laid upon him who had *but one* talent because he declined to use that one for his master. There is no one of us here present, then, who can feel that the warnings and the responsibilities that attend the possession of wealth for a Christian do not concern himself. For the right use of all his powers of service, God holds each one of us responsible ; and certainly the income that each one of us receives, the property that each one of us possesses, has in it latent power of service for the promotion of the Master's kingdom.

Now the divine law of political economy applies to this whole matter. Dangerous as is the use of wealth, God calls upon Christians to use all they have of it, be it little or much, in His service and for His glory. We sing in moments of devotion,

> "All that I have I owe to Thee,
> I hold it for the Giver."

The proportion which each man of us is free to spend upon his own personal gratification, upon the personal pleasures of his family, upon the embellishments of his home, we cannot determine for each other ; but every one of us is bound conscientiously to determine it before God, and under the searching vision of the Spirit of all Truth, whom no detail and no selfish motive can escape. The Holy Spirit in the heart of Christians can and does make "sumptuary laws'' for us.

To Help Men to Help Themselves.

When we become convinced that there is in our hands as stewards money to be used for our absent Lord—for our Lord in bodily presence withdrawn, in spirit dwelling in us—then how gloriously does the scope

of this mission work open out before us as we look at the money in our hands! Wealth must be used for unselfish ends, or it cannot be used as the Lord wills. To help others, we must help them to help themselves. The greatest work which Christian wealth can do in the world is to bring men one by one under the sway of that one Supreme Personality, the Lord Jesus Christ!

Help Them to Christ.

The only hope for men is in a close personal relation with a personal Saviour. Not in masses will men be lifted out of vice and sin. Society will be purified, institutions will be made better and kept better, only as men are drawn one by one to Him "Who has been lifted up." The great social discontent of our time, whose hoarse warning voice comes to our ear from every continent on the globe, finds its cause in the lack of a true centre for each man's life in Christ. The pitiable, blind yearnings of socialism must touch the hearts of true Christians, because they are the gropings of men after that true brotherhood which men find only when they see the Fatherhood of God. Christ is the "Desire of the Nations," though they know Him not. The truest, wisest use of wealth is in promoting efforts to bring the Gospel of Christ home to the hearts of the people, and to bring the people home to Christ. "They that trust in their wealth and boast themselves in the multitude of their riches, none of them can by any means redeem his brother, or give to God a ransom for him." But the power of the Holy Spirit can transmute these money gifts, which we here and now before God pledge ourselves to make for the promotion of His kingdom, into Christian influences which will win souls for Christ. Oh, what a glorious thought, that dead and wasted years, which have been coined into money, if that money be laid at the feet of Christ, may be made to live over again, His Spirit touching the dead past and quickening it into living service, as this money shall send to the dark places of the earth souls fired with the wish to preach Christ!

"Defer not charities till death," says Bacon, "for certainly if a man weigh it rightly, he that doth so is rather liberal of another man's than of his own." Be your wealth great or small, use it for Christ while you can yourself direct its use, while you can yourself see and enjoy the mighty moral and spiritual values which are produced from the right use of wealth. Where is the man or the woman of large wealth who will set the world a Christian example of that free, cheerful, joyous giving which God loves ("God loveth a cheerful giver") by taking a whole mission station to support from his abundant means, as a rich man keeps a yacht "for his own pleasure"? Who will thus prayerfully "redeem" large sections of his great wealth, of his coined time, by prayerfully using it for these noble ends?

We look for the speedy appearing of such great benefactions, as the re-

sponsibility of wealth comes to be more clearly felt. Meanwhile, let us see to it that by loving and free giving *until we feel it* in the sweet deprivations that we are willing to meet for Christ's sake, we each one of us show to the world something of that spirit that brings a blessing from the Lord, Who still "sits over against the treasury."

THE GOSPEL AFLOAT. (*With Map.*)

BY REV. ROBERT W. McALL, D.D., PARIS, FRANCE.

[NOTE.—At the Editor's request Dr. McAll has sent to the REVIEW an account of the new enterprise for French waters, and a plate of the proposed boat.—EDITOR.]

Not long since there was issued the following appeal for a McAll mission boat for river and canal-work throughout France.

Each summer, for many years past, the boats lent to the mission by Mr. Henry Cook (Seamen's Friend), of Portsmouth and Gosport, have visited various French seaports, and a remarkable blessing has resulted.

Last summer immense interest was awakened during the sojourn of the boat in Paris, moored for two months in the Seine, beside the celebrated Pont de la Concorde.

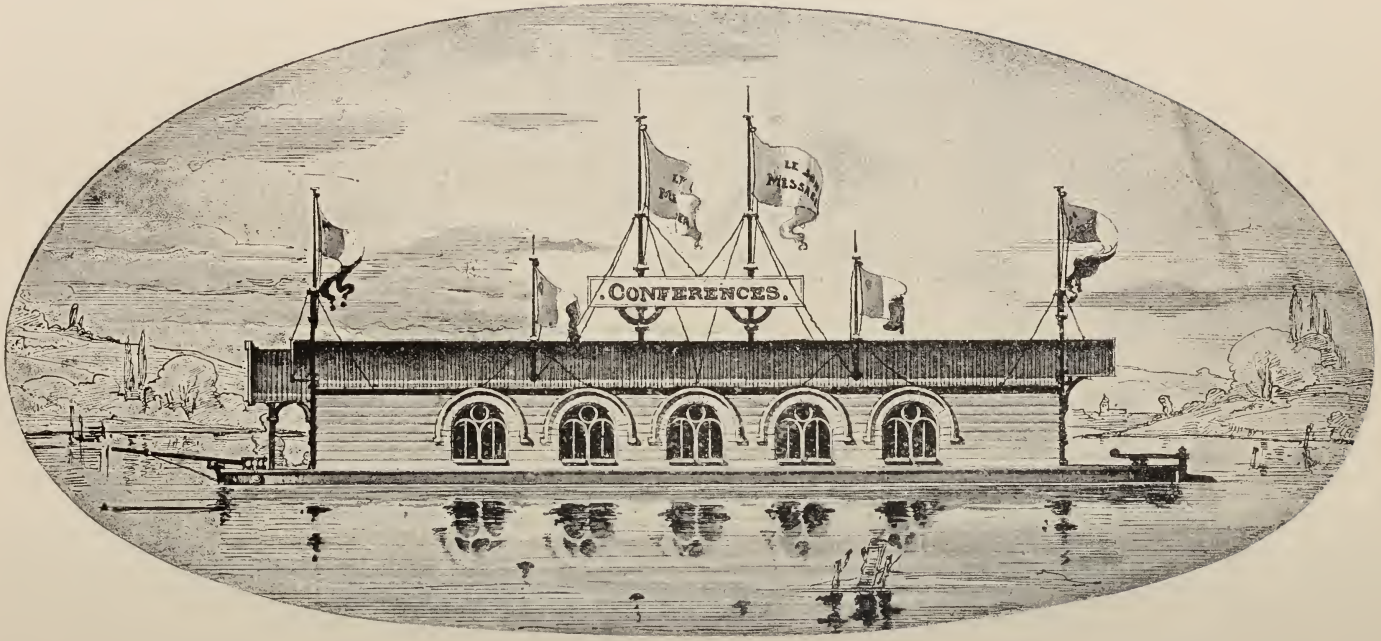
Hence has arisen our intense desire to have our own boat adapted to the system of rivers and canals which is spread like a network all over France, and which consequently could be used at all seasons of the year. By this means hundreds of hitherto unvisited places can be reached with the Gospel message. The *estimated cost* of such a vessel, containing a saloon for meetings and seating 120 to 140 persons, with lodging for those in charge, is estimated at £1000. Captain and Mrs. Pim, of Valence, members of the Society of Friends, generously offer to give their services during seven months of each year to carry out this enterprise. The *annual outlay* for dues, watermen, lighting, warming, etc., and the expense of an evangelist sent to aid in the services, will amount to about £200.

We plead earnestly for special donations toward building the boat, and annual subscriptions toward working it. Without these, this most desirable undertaking cannot be accomplished, the ordinary income being already taxed to the utmost.

While we were using Mr. Cook's boat, *Le Bon Messager*, one writer, in a popular French daily newspaper, professing to be very friendly, asked, "What is to be done when, in a few days, this little ship has to quit the Seine and put to sea again? A happy thought occurs to us, which we submit to the promoters of this effort. We recommend them to engage a

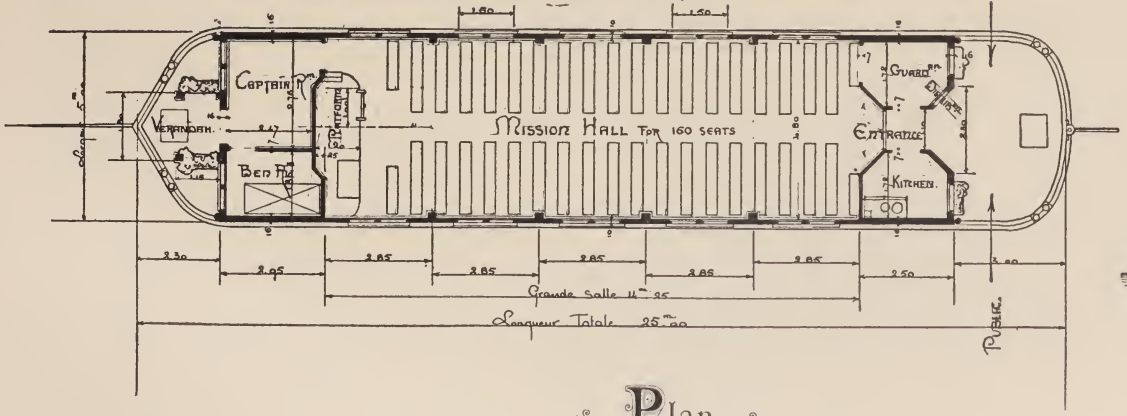
Proposed

MISSIONARY BOAT

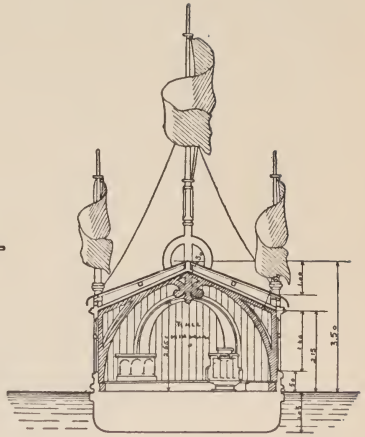


FOR

The Rivers and Canals IN FRANCE



Plan



Section

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PARIS — FEBRY 1891

balloon and hold meetings in the air, high above the Tour Eiffel. The audience being thus already part way to heaven, it will be easier to guide them upward for the remainder of the journey."

This and similar pleasantries clearly attracted *thousands* to the boat, and numbers who came expecting to be amused remained as earnest listeners. It would be difficult to compute in how far we are indebted even for the new, permanent boat to the popular interest thus awakened, evidencing how especially this novel mode of evangelization is adapted to reach the French people.

When the ship was about to leave Paris, a pleasing little incident occurred. Mr. Henry Cook, of the Portsmouth Seamen's Society (who lent us the vessel), and our missionary, the Rev. S. R. Brown, had to go from one marine office to another to carry out some formalities. The distances were considerable, so they hired a small carriage, and were directed from bureau to bureau, a wearisome round. When it was finished Mr. Brown asked the driver what extra sum (beyond the small legal fare for a single drive) was due, on account of the many calls and long waiting. "Gentlemen," he said, his countenance brightening, "I will not receive *one sou* extra. It has been a pleasure and privilege to conduct you. I and my son have attended the boat meetings whenever we could, and have found great benefit there. I am only too happy to offer this small mark of my gratitude."

The new boat is now in process of building; the special donations have warranted ordering it, but there will be the annual cost of *working it*, river and canal dues, mariners' support and cost of sending evangelists—though the good captain and his wife will receive nothing, not even their own support. We tried to believe the annual cost would not surpass £200, but to work *well* we must rather reckon on £300. It certainly promises to be the means of sending far and wide the Gospel message in France to numbers of places in which it is as yet never heard. We hope to launch it about the end of October.

From the Nineteenth Annual Report of the McAll Mission we append a few statements which will interest all who are watching the new developments of this work. The missionary boat on the Seine has found the door open wider than ever in France. This was a new experiment in the heart of the vast city. Moored at the well-known Pont de la Concorde, it was wonderful to descend into the cabin on a summer afternoon, and find everything orderly as in a regular place of worship, and hear the hearty singing, and mark the reverent attention pervading the crowded assembly, composed chiefly of men; then, so soon as one meeting was ended, to see a new audience eagerly rushing in and filling the cabin a second, third, and even fourth time. What a resistless evidence of a widespread desire to listen to the Gospel message! The gross attendance, during the seven weeks, was 23,500, comprising all classes of society, and many, evidently, hearing the Gospel for the first time in their lives.

By a vessel permanently connected with our work the Gospel could be conveyed not only to the cities and towns, but to a multitude of remote places where, as yet, its glad sound is never heard.

Every year brings new proofs that, so long as the workers, whether for young or old, keep strictly to the faithful declaration of the Gospel, and the direct effort to win souls to Christ, the people will never grow weary of listening to them. Our special work during the "Exposition Universelle" evidenced this anew; each of our two temporary halls at the gates has ceased to be temporary. In each a little permanent congregation of residents in Paris remained after the Exposition had closed. We re-entered the large salle of Avenue Rapp with the New Year, the influx of these new-comers having rendered the neighboring one of Avenue Bosquet too small, while the little room at the Trocadéro has been retained. In both we have the joy of recognizing a certain number of true converts.

Another striking indication that the present is a peculiarly favorable time for Gospel work here is found in the fact that in two of our central halls in Paris—those of Rue Royale and Boulevard Bonne Nouvelle—the gross attendance during 1890 (omitting all extra meetings) exceeded that of 1889 by 24,300, and this without any novelty of procedure or special attempt at publicity.

Mr. M. L. Dodds has written: "Never before did this 'Salvation Navy,' as the newspapers call it, attempt to take Paris by storm, nor dare to cast anchor and hoist flag just below the Pont de la Concorde. Soon, however, the curious crowd gathered, and were welcomed to the nicely fitted-up saloon. The hours of meeting were at first from three to four and from eight to nine. They were gradually extended, till three meetings occupied the afternoon, the saloon emptying and refilling each hour—hardly emptying, for often there were a dozen or more people who did not stir, and whom the longest discourse did not frighten away; people who seemed rooted to the spot—both sexes. The greater number are men—men of all classes. One quite young fellow sat in his place from half-past two till six, and again from eight to nine, magnetized, as it were, by what he was hearing. He was a Catholic, from the North, and had never been to meetings of this sort before. Many took the thing less seriously; they like to whet their intellects on the discourse. 'These are good things,' said a young man to his companion, as they went out, 'but one takes and leaves.'

"Anything like steadiness of attention did not, of course, come all at once. At the first there was a great deal of coming and going, sometimes a little staring and laughing; some were amused at the faint sickly swing of the boat as other vessels passed it. Some found the steep companion-ladder ridiculous—'fit for English people,' they said—these Parisians do not see these ladders as often as they do in England. Some tried to join in the hymns, and sang out of tune, amusing the others. Some came only from curiosity, which being satisfied, they retired, never to return. It

short, the meetings on the boat began exactly as those first meetings in 1872 began. If any one wanted to stand again, in imagination, at the cradle of the mission, he could have seen the same curiosity, the same criticism, the same bewildered questions, the same falling off of wayside hearers, the same process of selection by which others stayed, and returned, and listened, and wondered, and often received life for their souls.

"The French daily papers, describing the work, gave us lengthy advertisements for nothing! Think of it! Advertisements are expensive in France. With what gold should we have bought a column and a half of the *Figaro?*

"All the French papers were talking about our *Bon Messager*. Under some such title as '*Le bon Dieu sur l'eau*'—'*La religion à voiles*'—'*Une chapelle flottante*,' they gave a piece of clever and not ill-natured banter, and sometimes of not too inaccurate description, which helped to send hundreds on board. *Le Monde Illustré* had some capital comic sketches. The crowd pressing down '*en queue*'—the saloon filled with people—the lady open-mouthed at the harmonium—the orator keeping time with his hymn-book—were all represented. Even the texts could be deciphered in full in the pictures. *Le Monde* made a mistake, however, in giving us too many old ladies in the front seats; but that may be passed over.

"The *Rappel* said:

"'A yacht is moored below the Pont de la Concorde. To its masts is attached a large ensign, white, on a blue ground, "Evangelical meetings every day, free entry." A fixed gangway gives access to the yacht; by a steep staircase we reach the cabin, transformed into a meeting hall.

"'A dignified English lady, a little leather bag hanging on her arm, gives you a red book. The title is "Popular Hymns." You are warned, by a notice on the cover, that the book is not for you. Comfort yourself—you will get other presents! There are tracts for all tastes.' But—enough. The speakers and players are in turn described or caricatured. The singing and reading is carefully described, then the address by M. Mabboux. Then it is naïvely remarked, 'The meeting is closed with a prayer, which must be said with the eyes shut;' for to close the eyes during prayer strikes these people as a new and peculiar action.

"The *Figaro* also describes the steep ladder, and the hall, 'which might contain about two hundred persons. It is a meeting hall, with a reading-desk at one end; wooden benches arranged in order, and all round the walls are little sentences setting forth the advantages of having to do with God (*commerce avec Dieu*), such as "God is your refuge." Jesus Christ said, "*Venez à moi vous tous qui êtes travaillés et chargés, et je vous soulagerai.*" "The Lord is my Shepherd," etc. These go all along the cabin, in French and English.'

"One tract was given down-stairs, and one Gospel on deck. The tract was usually offered by a lady to each one going out, and within its

cover was placed a complete list of the mission halls in town, so that any one could choose the hall nearest to his place of residence if he wished to attend. On deck a young man offered a copy of a gospel. Sometimes curious but too rapid conversations took place with those going out.

"A lady, being offered the Gospel of John, said she wished that of Matthew too. 'It is not here to-day, madam, but would you not like to buy a New Testament?'

"'A New Testament? What is it?'

"'It contains all the four Gospels, and other matter.'

"Ah! then I should like that; is it expensive?'

"'Four sous.'

"And it was bought.

"Miss B—— gave a tract to a lady, who stopped, and said abruptly:

"'Then, what must one do to get to heaven?'

"'Believe on the Lord Jesus Christ. His death saves you.'

"'Yes—but what must *I* do?'

"'Just what I have told you—believe.'

"'And then?'

"'Then you must read His Word and do His will.'

"'Do you believe in hell and in purgatory?'

"'In hell I do, not purgatory.'

"'According to that, we are all condemned.'

"'We are. Only Christ saves us.'

"'Are *you* saved?'

"But a rush of people through the narrow doorway, up the ladder, separated the two. Others had to be attended to. Will she come back again and inquire further? Who knows!

"They get good speaking on the bateau, and they get plain speaking, too. These Frenchmen make a noble use of a noble language. Some came from the country to help, as Messrs. Mabboux, Vernier, and Sainton. When possible, four or five took turns in the course of the afternoon. And they rose to the occasion. The best gave their best here. I suppose the sight of those wistful faces appealed to them, and they 'stirred up their gift.' What the people got was the simple Gospel, suited to their needs. Christ was exalted as Saviour and as King of kings.''

M. J. Sainton, who labored very earnestly in the meetings, adds: "The audiences were very mixed, from the consequential lady and gentleman to the street urchin; but, with few exceptions, after the first moments of surprise, our listeners were respectful, attentive, and even sympathetic. By these meetings on the boat we have reached a new contingent of sinners in the midst of our Parisian society, till then strangers to the Gospel. Had this been the only result, the work carried on had been a real success, for we should have been carrying out the commandment of our Master, 'Preach the Gospel to every creature.'

"But, besides this, we can say that from this time the work of God

has begun in very many hearts, a work which the Holy Spirit will deepen unto salvation.

"One day a young man, with a fine open face and well dressed, said to me, 'For several days I have been without work, my savings permitting me to wait and look out for a good place. Meanwhile, I am profiting by your good conferences, where I am glad to hear, in regard to religion, things quite new to me, and which I desire to know more about.' Since then I have seen this young man several times at our evening meetings. He has become one of our regular attendants.

"Another young man, whom I had noticed at different times, and who always appeared most serious, said to me in reply to a question, 'Yes, sir, I begin to understand that what you say is the truth.' Later on, I spoke to him again, and he said, 'Yes, I believe in Jesus Christ. I want to live according to the Gospel, and not only that,' added he, with as much seriousness as naïve simplicity, "but I should wish to become a preacher like you.'

"Another day a young man came, accompanied by some companions, and with a mocking smile on his lips. By degrees his expression changed. After two or three meetings his companions dropped off, but he returned alone. He always sat in the same place, and sang and listened quite earnestly. I asked him one day about his spiritual state. He could not answer, but I felt that a good work was going on in his heart. He told me that since coming to our meetings he has ventured into a Protestant church, and that the simplicity and beauty of our religion had greatly impressed him. I gave him the address of the hall near which he lived, and he said to me that he would certainly attend the meetings there.

"Another time a gentleman, a merchant from the Provinces, waited for me at the door. That day we had to some extent touched on controversy on the subject of 'confession of sins.' 'It is the first time,' said this gentleman, 'that I have been present at your meetings, and I wish to tell you with how much interest I have listened to you and your colleagues; but,' added he, 'I should have liked to see our Catholic priests defend their points, and to know what you would have replied to them.' 'If the priests,' said I to him, 'do not accept the Word of God as the common ground of discussion, we would not argue with them, for God has not given any other foundation for our faith in the doctrines of the truth. If, on the contrary, they accept it, all discussion is quickly settled, for not only can they not base the teaching of the Roman Catholic Church on the Word of God, but they have against them numerous and striking texts.' Then followed a most interesting conversation, which ended in the gentleman declaring: 'I also have had religious convictions from my childhood. In youth I rejected certain ordinances of my Church without abandoning the faith, and I see to-day that I am much more Protestant at heart than Catholic.'

"Unfortunately I did not think of taking his address, and he has probably returned to the provinces, for I have not seen him again."

Pastor Aubanel, of Paris, says of the missionary ship at Fécamp: "The meetings held at Fécamp during August, 1890, on board *The Herald of Mercy*, were specially noteworthy because of the number of hearers, and the earnest attention with which they listened to the fundamental truth of the Gospel. For some days they were led by Pastor Cresseil, of Paris, but he had to leave, to conduct the evangelistic work at Trouville during the bathing season. The committee sent me to replace him. Every day, aided by the captain and Mlle. M——, I held a meeting and proclaimed a free salvation through repentance and faith in our Lord Jesus Christ to a number of sailors and their families.

"Perfect order reigned on board during the whole time. The mission-room was constantly full of attentive and interested hearers—often too small to hold all who wished to come, so that the deck also was crowded with persons eager to hear the glad tidings—which they could do, as the skylights were open; many also stood on the edge of the quay. On those days it is estimated that as many as 250 were present. The average was 180.

"A plentiful distribution of tracts and Scripture portions was made at the end of each meeting. New Testaments were on sale at the low price of *one penny* for the small edition. The people were so eager to buy that the stock on board was soon exhausted.

"When I took leave of the audience after the last meeting, very many of them, with a warm shake of the hand, said how sorry they were that the meetings were over, and how much they hoped that they would be begun again in a near future."

SOME HINDRANCES TO THE WORK OF FOREIGN MISSIONS.

BY REV. GEORGE W. NORTHRUP, D.D., LL.D.

[We venture to reprint from the *Baptist Missionary Magazine* the masterly address of President Northrup before the Seventy-seventh Anniversary of the American Baptist Missionary Union, held in Cincinnati, May 25th, 1891, hoping thus to bring it to the attention of some who may not have had an opportunity of reading it.—Ed.]

I purpose to speak of some of the hindrances at home to the work of foreign missions, or some of the causes of the comparative failure of the Church to evangelize the pagan nations. Before expressing my thoughts on this subject, I beg leave to utter a word of a personal nature. It is possible that my remarks may not secure the approval of all; may, in fact, give offence to some who hear me. If such shall be the case, let me assure you that I am not moved by a pessimistic spirit, nor by a disposition to

disparage the missionary history of our people. I am not willing to admit that I am inferior to any of my brethren in loyalty to the denomination with which I have been identified for fifty years, and which I have served, in a public way, for more than a third of a century. The feeling which I am most distinctly conscious of, as I stand before you to-day, is that of heartache in view of the apathy of Christian people, and especially the apathy of our denomination, in regard to the temporal and eternal salvation of the vast population of the pagan nations. I have put the question to myself once and again, within a few weeks past: "What can be done to change this state of things—to awaken the feeling of love and compassion which ought to exist for the hundreds of millions of our fellow-men involved in the darkness, degradation and misery of heathenism? I speak in behalf of a billion human beings, for every one of whom Christ died, every one of whom has a place in the heart of God, every one of whom is of as much worth in His sight as any citizen of the great republic. It is certain that God has done all that He could wisely do in bestowing grace upon His people. It is also certain that, if they would use the grace bestowed with greater fidelity, He would give more and still more, "opening the windows of heaven and pouring out a blessing, that there would not be room enough to receive it." The speedy evangelization of the pagan world, and shall we not also say, their salvation, is, in a real and profound sense, in the hands of the Church.

I. Among the causes referred to, we notice, first, the departure from the method of Christ, in laying chief stress, not on salvation here and now, the establishment of the kingdom of God on earth, but upon salvation in a narrower sense of the term, as escape from the retributions of hell. To use the words of another: "It has been too much the habit of Christian people, in looking abroad upon the heathen world, to regard it, not as a kingdom to be conquered for Jesus Christ, but rather as a seething sea of drowning men, a few of whom might be saved from the general wreck by those whom the Church sent out on her gallant life-boat service." But certainly this is not the conception which Christ emphasizes when He sets before men the object of their immediate and supreme devotion. He began His ministry by preaching the Gospel of the kingdom of God, and saying, "The time is fulfilled, and the kingdom of God is at hand, repent ye, and believe the Gospel." He frequently called the kingdom which He came to establish the "kingdom of heaven," not because it is in heaven, but because of its heavenly origin and nature. The prayer given by our Lord indicates plainly the location and nature of the kingdom for the establishment of which He enjoined His disciples to labor and pray: "Thy kingdom come, Thy will be done"—where? in heaven? "Thy will be done on earth as it is in heaven." The objects presented in these two clauses are identical; the petition, "Thy kingdom come," means "Thy will be done on earth as it is in heaven." The end here presented—universal obedience among men to the will of God—is the burden of the Gospel which Christ preached, and which He commanded His disciples to preach to "all nations," "to every creature;" an end which includes the whole duty of man, and in the accomplishment of which the earth will reflect, in a degree beyond human conception, the love, purity and blessedness of the heavenly world. True, in a few instances, Christ spoke of the infinitely diverse destinies of men in the future world; "but for once that He spoke about the saving of the soul, He spoke fifty times about the kingdom." Since Christ's method is the wisest and best, in the measure that the Church has departed from this method, it must have lost in religious power. How much power, in the

way of missionary appeal, has the doctrine of the eternal perdition of the great majority of the pagan world? I received, a few months ago, a letter from a missionary in India, accompanied by a printed appeal to all evangelical churches, in which he states that, while last year (1890) fifty thousand heathen had been rescued, twenty millions had died, few of whom had heard of the love of God in Christ. And he exclaims—"Twenty millions of immortal souls swept into hell in a single year!"

It is probably an approximately correct estimate that, during the missionary year just closed, twenty millions of pagans, who had reached the age of moral accountability, have passed away, the great majority of whom never heard of the Gospel of the grace of God. Is there not, in this fact, considered in the light of the commonly received view of the Bible relation to the final doom of the heathen world, a power of appeal to the people of God sufficient to impel them to all possible labors and sufferings necessary to make known the way of eternal life to every pagan on the face of the globe? Have they been greatly moved by this fact of overwhelming importance? How much have the Baptists of the Northern States, numbering eight hundred thousand, contributed to aid in sending the Gospel to the vast multitude who have passed to the awards of the eternal world since the Union met in Chicago, one year ago? If we allow to these twenty millions their due share of our contributions according to their number, it will appear that the members of our churches have given, on an average, not to exceed two cents for rescuing from hell a number of our race equal to one third of the population of the United States. Is not this an amazing fact? Does it not seem incredible? Does it not furnish a moral demonstration that the idea of the exposure to everlasting punishment of the pagan world has but an almost inappreciable influence upon the great body of Christian people?

Brethren, I would submit the matter to you; I would ask you, each one, to state, clearly and fully, to his own mind, the considerations which render it *credible* that the Baptists, represented by the Union, *believe* what they profess to believe in regard to the final doom of the heathen world, and yet give, on an average, not to exceed one cent a week, to send the knowledge of the way of eternal life to a billion heathen, and not to exceed two cents to rescue from perdition the twenty millions whose day of probation has closed since the last anniversary of the Union. Would it not seem difficult to find eight hundred thousand non-Christian men, of average natural benevolence, who would not give as much, if necessary, to prevent the everlasting misery of an equal number of irrational creatures? Is it a matter of wonder that the world does not believe in hell, or that it does not believe that the orthodox churches believe that the heathen "shall go away into eternal punishment"? Do you say that for the world to deny that Christians believe what they profess to believe on this point is to charge them with the most culpable insincerity—a charge which involves, logically, universal historical scepticism, rendering it irrational to believe in the existence of faith and goodness among men? True, but we would inquire if the charge involved in the other alternative is less damaging—the charge, well grounded, of continued practical indifference, on the part of the great majority of the members of all evangelical churches, to the eternal welfare of a thousand million of their fellow-men, whom they profess to love, and whom they are bound, by the most sacred obligations, to love as they do themselves.

We would not have you misunderstand us at this point—to regard us as doubting the reality or under-valuing the importance of salvation as escape from the retributions of the future world. We believe that ever-

lasting punishment will last forever; and we believe this awful truth because it is taught in the Bible; and we believe it is taught in the Bible because it is a fact in the universe; and we believe it is a fact in the universe because the infinite God, in the plenitude of His resources, could not prevent its existence, acting, as it behooves Him to act, in accordance with the immutable principle of His holy nature; and we believe that this truth ought to have the same place of relative importance in the instructions of the pulpit which it has in the Bible. And yet we affirm that Christ did not dwell chiefly upon salvation as pertaining to the future world, but as a good to be realized here, through the reign of love in the souls of men, constraining them to grateful and self-sacrificing labors that the will of God might be done everywhere on earth as in heaven. Salvation is deliverance from sin, and sin is of all evils the essence and the sum. "It brings present disgrace and ruin to body and soul, to home and country; it breeds distrust; it enervates manhood and womanhood; it incites to murderous revenge; it arrays class against class; it kindles the fires of volcanic social hate; it is a menace to peace, to social order, and to international amity; and from all this there is salvation only by that personal integrity and social righteousness which are the gifts of God to man through Jesus Christ." Salvation in this world involves salvation in the world to come; the kingdom of God on earth is the foundation of the everlasting kingdom of God in the heavens; and in the measure that salvation is wrought out here, and the kingdom of God extends among men, will the end be accomplished which Christ set before His disciples as the object of constant and paramount devotion. The whole ministry of Christ was a ministry of love to all the sinful, sorrowful, lost sons of men. He was moved with compassion for the multitude because He saw them "in distress," "scattered abroad as sheep having no shepherd," living mean, ignoble, wicked lives, ignorant of God and of the place which they occupy in His infinite heart, with latent spiritual powers capable of development, with solemn responsibilities of moral agents, with features of the divine image not yet wholly effaced and that might be restored. How strongly did He urge, by word and deed, in life and death, the duty of self-sacrificing love for men, not merely for the souls of men, but for men, women and children, in all the relations of life; and how impressively did He emphasize, in the sublime programme of the judgment day, the decisive importance of deeds of love and mercy. "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me." "Inasmuch as ye did it not unto one of these least, ye did it not unto Me." "Come, ye blessed of My Father." "Depart, ye cursed." Who are the brethren of Christ in this judgment programme? His disciples? Yes, but not these alone. For the event which He describes is that of the general judgment, when all nations, all the generations which shall have thronged the globe, will stand before His judgment seat, among whom there will be countless millions who never saw one of His disciples. The brethren of the Son of Man are "the poor, suffering, sorrow-laden sons of men, and the principle on which the judgment proceeds is that as men treat those, they would have treated the Judge had they had the opportunity."

Are not the heathen among those who are in greatest need of the offices of love? Are they not hungry, famishing for lack of the Bread of Life? Are they not sick, consumed by the fever and leprosy of sin? Are they not poor, bankrupt in estate and character? Are they not in prison, compassed about by walls which they can neither scale, nor dig beneath, nor break through? If this great passage does not teach that

men are saved by works of love, it certainly does teach that a faith, which does not produce these works, is vain and dead, and that those and those only who possess the spirit and do the works described by Christ, are justified in regarding themselves, or in believing that He regards them, as His true disciples. The question for us to answer, as Mr. Spurgeon is reported to have suggested, is not, May the heathen be saved without the Gospel, but, Will we be saved if we do not carry the Gospel to the heathen? And it may be confidently affirmed that those who cannot be moved with compassion, in view of the wrath of God which has come upon the heathen, will not be moved with compassion in view of that which is to come upon them; that those who will not make sacrifices to rescue the heathen from the hells in which they are in this world, will not make sacrifices to rescue them from the hell of the future world, which seems far off, vague, unreal.

What, then, is the greatest need of the Church to-day? We answer, A divine enthusiasm; a mighty passion for the kingdom of God on earth, embracing all the populations of the globe—all China, all India, all Africa, all Europe, all America, and all the islands of all the oceans; a kingdom as wide-reaching as the manifold life of man, involving obedience to the will of God in all positions and relations—in the sphere of the family, of social life, of business life, of political life; a kingdom whose progress shall be marked by the growing consecration of the people of God, the preaching of the Gospel to the poor, the overthrow of oppression, the extermination of drunkenness and the passions of lust and the greed of gain, the destruction of superstition, idolatry and all forms of infidelity, the sway of truth, and love, and righteousness over all the earth, a divine enthusiasm—a mighty passion of love and loyalty, impelling the soldiers of Jesus Christ to conquer for Him all the kingdoms of the globe on which His cross of shame and agony was set up, and from which He uttered the cry of expiring and redeeming love.

II. We mention, as a second cause, the failure of the evangelical churches to apply at home the principle of comity which they recognize in their foreign mission work.

It is estimated that there is, on an average, one ordained minister to every three hundred thousand of the pagan population of the world. There is good authority for the statement that in China, and the population accessible to the American Board, there is only one missionary for every six hundred thousand people. Moreover, there are whole nations, numbering scores of millions, in which no disciples have been made. We are confident that all who have any adequate conception of the interests involved will admit that the two following statements are thoroughly reasonable:

1. "That the Christian churches of the world should be satisfied with nothing less than sending out one ordained missionary for every fifty thousand of the accessible pagan population of the world."

2. "That no church ought to call itself thoroughly aggressive and evangelical that does not expend, for the support of missions at large, at least one dollar for every five it expends for itself."

What would compliance with these propositions require of the evangelical churches of the world? Twenty thousand ordained missionaries instead of four thousand, as at present; an immediate reinforcement of sixteen thousand, of which the quota of our denomination at the North should be not less than twelve hundred, making our foreign force of ordained ministers at least fifteen hundred. This would require our churches to give annually five times as much as the committee planned for

expending during the current year, as authorized at the last annual meeting of the Union, or $2,500,000, a sum which, large as it may seem, is $400,000 less than would come, annually, into the treasury of the Union if the members of our churches should give, on an average, one cent a day for the cause of foreign missions.

We ask you to consider most seriously the vast relative waste, in men and money, involved in the condition of things existing in all the Northern States—the part of the country represented by the Union.

To illustrate the matter which we have in mind, let us take an example of numberless cases, with many of which every one is familiar. Here are five fields, each having a population of fifteen hundred, and five evangelical ministers—one Baptist, one Presbyterian, one Congregationalist, one Episcopalian, and one Methodist—twenty-five ordained ministers preaching the Gospel to seven thousand five hundred people, while on the other side of the globe there are twenty-five fields, each having a population of three hundred thousand, and but one ordained minister; twenty-five men preaching the Word to seven million five hundred thousand people—one thousand times as many as are under the care of the same number of religious teachers at home. We ask now, in all earnestness, Would it not be infinitely more reasonable and Christian, if these several denominations would apply at home the principle of comity which they recognize abroad, keeping five of these ministers here and sending twenty to aid their brethren, each of whom is confronted by nearly a third of a million pagans? If it would be wrong in the sight of God to put five ministers of different evangelical denominations in a village of fifteen hundred people in China, or Africa, or Burmah, restricting their labors to that locality, is it not wrong and equally wrong, yea, wrong in a greater degree, to do the same thing here, while hundreds of millions of our fellow-men are living and dying in the darkness and misery of heathenism? The field is the world. The whole world is missionary ground. Every city, every village, every neighborhood, in which there is one man, or woman, or child who is not a citizen of the kingdom of God, is a missionary field. We challenge any man to adduce reasons which will approach to a justification of the course of the Christian churches in distributing their forces over this common missionary ground—the whole world—in such an extraordinarily uneven way, putting one minister in charge of three hundred people, many of whom are Christians, and another, of no greater ability, in charge of three hundred thousand, of whom all, or nearly all, are pagans. If the great evangelical denominations would act on the principle of comity here suggested, it would be an easy matter for them to send an immediate reinforcement of sixteen thousand men, so that there might be one minister to every fifty thousand pagans; and it would be an undertaking of no difficulty for us to send our quota of twelve hundred, and to furnish them with adequate support.

Is it a violation of truth or charity to say that the existing state of things is a great religious scandal, an offence against God, and a crime against our brethren of the heathen world, sitting in the region and shadow of death, perishing for the lack of the Light of Life?

What are the lessons taught by these facts? What are the duties which they should impress upon us? One duty, and that of paramount importance, as clear to our mind as if it were written on the heavens in words of fire, is this: That the evangelical churches ought to emphasize strongly all points of doctrinal agreement and all methods of Christian work in which they can unite, coming as closely together as possible, and presenting a united front to the enemies of God. Consider, we beseech

you, the most obvious facts of our condition. Here are the evangelical churches, in all but a few millions, confronted at home by three hundred million members of two powerful and thoroughly corrupt organizations—the Roman and Greek hierarchies—and by vast masses of men connected with no churches, dominated by sensuality, greed of gain, lust of power, and social distrust and hate, tremendous principles of evil which have brought to untimely destruction cities and nations, many and great, all down the ages ; and abroad, confronted by a billion heathen, all involved in deepest moral ignorance and most debasing superstition, and half of them held in the thraldom of false philosophical systems of extraordinary power ; and joined with these forces, both at home and abroad, the spiritual hosts of wickedness, under the leadership of the god of this world. In such a war as this, fighting the organized evil forces of earth and hell, the combined powers of "the world, the flesh, and the devil," united in the strongest compacts, shall we not, all soldiers of Jesus Christ, stand together in the closest relations possible, help each other heartily on the march and in the deadly assault, cheer each other amid the fire and storm of battle, knowing that the Leader is one, the army one, the foe one, the final triumph one, the eternal glory one—the glory due unto Him who is "worthy to receive the power, and riches, and wisdom, and might, and honor, and blessing" ?

But we hear objections, many and plausible, urged against what some may be pleased to call an impracticable and fanatical appeal.

1. It is said that we, as a denomination, hold the truth, the whole truth and nothing but the truth ; that it is of supreme importance that we secure the widest possible acceptance of our views at home ; that we dare not compromise with error by consenting to give up any community, however small, to the care of Pædobaptist churches, etc.

The question, then, for us to consider is reduced to this : Shall we give over more of the population of our country to the Pædobaptists, or more of the heathen world to the devil ? Are we to regard the errors of all Christian churches, other than our own, as more destructive than the errors of heathenism ?

And, then, if we have the truth, in its purity and fulness, are we not, of all Christian bodies in the world, under the greatest obligation to go to the regions beyond ? Surely, the very fact of the purity of our creed immensely enhances the claims of duty resting upon us to secure its world-wide acceptance. What an inspiring and uplifting event it would be to the whole Christian world, if we should send out, at once, the number of missionaries suggested—twelve hundred—moved by the spirit of apostolic self-sacrifice and heroism, whose labors might be the means, under the blessing of God, of winning to our pure faith tens and hundreds of thousands in heathen lands, creating at many points, as among the Telugus, Baptist communities numbering fifty thousand ! Furthermore, is it not evident that the fundamental principle of our people ought to constrain them to go, in large and increasing numbers, to the nations of the pagan world ? For the fundamental principle of our churches, that of which we boast and in which we glory, is loyalty to Jesus Christ, implicit obedience to His commands. We discard and repudiate all assumed authority of a human source, whether of popes, or councils, or traditions, or creeds. But loyalty to Christ, in order to be such in truth and not in name only, must include obedience to all His commands, especially to those which are of supreme importance, among which stands the Great Commission. Does our action, as a denomination, justify or contradict our profession of loyalty ? What is the command of Jesus Christ, as distinct and impera-

tive as if we heard His words ringing out from the height of heaven? Is it not, "Go ye, Baptists, preach the Gospel to every creature, make disciples of all nations?" Is it not the belief of our churches, that the Great Commission was given originally, not to Presbyterians, or Congregationalists, or Episcopalians, or Methodists, but exclusively to Baptists—the very people of whom we claim to be the only living representatives? The first body of Baptists were right loyal to their Lord; they went everywhere preaching the Word; they carried the good news to all quarters of the known world. How is it with the people known as Baptists in the last quarter of the nineteenth century? Is their obedience such as to justify their claim to be the true successors of those early disciples of Christ? Have they discharged, are they now discharging, in any true and worthy sense, the high and imperative duty imposed by the risen and glorified Redeemer, loyalty to whom they claim as their distinction and honor? Is it obedience to the command, "Go, make disciples of all nations," for a people, numbering eight hundred thousand, to contribute $400,000 a year—on an average, one cent a week—to give to a billion pagans a knowledge of the incarnate Son of God, who loved them and gave Himself for them, and through whom alone they can attain eternal life?

Brethren, mere profession will not justify our claim of special loyalty to Christ, nor will obedience to His requirements in the matters of baptism, communion and church government justify it while the great majority of the members of our churches are in a state of mutiny against the Great Commission, saying, if not in words, yet practically, We will not ourselves preach the Gospel to the pagan nations, nor will we make sacrifices to aid others in the work of preaching to them.

How is it that the belief has come to prevail so widely, among all Christian people, that there is an enormous difference, in culpability and danger, between disobedience to Christ in rejecting what He requires them to believe, and disobedience to Christ in disregarding what He commands them to do?

Why is it that the heresy of *unbelief* is regarded with such apprehension or alarm, while the heresy of *inaction* is viewed with comparative indifference? Is faith without works any better than works without faith? Are they not alike dead and displeasing to God—equally vain and perilous? To the heresy of inaction, far more than to the heresy of unbelief, is due the deplorable fact that the midnight darkness of heathenism still envelops nearly two thirds of the population of the globe. What, then, shall we do? The alternatives are: Either cease to claim to be the true successors of the earliest Baptist churches, or obey, with the devotion which characterized them, the Lord's command, "Go, preach the Gospel to the whole creation."

2. But we hear another objection urged with great frequency and confidence. It is said that the United States is destined to be the leading nation of the future, that it occupies a position of immeasurable importance in the world's history; so that whatever we do, or fail to do, in relation to the evangelization of the pagan nations, we must seek, by all means in our power, to make our nation thoroughly Christian. What shall we say of this utterance, heard everywhere, especially on anniversary occasions, in the pulpit and on the platform? Is it not largely an utterance of national conceit, inspired by national pride and selfishness, and utterly opposed to the example and teaching of Christ and His apostles?

1. The ruling motive force of Christianity is love; and it is the nature, the irrepressible instinct, of Christian love to help the most helpless, the

deformed in body, the feeble-minded, the moral refuse of society for whom none care.

2. Jesus gathered around Him the weakest, the lowest, the "publicans and harlots," the social outcasts—the nobodies of His time, according to the prevailing standards of the world.

3. Does the Great Commission read, Go ye, therefore, make disciples of the leading nations, preach the Gospel to those who hold positions of great stategic importance? This would seem to be the form of the Lord's final command as given in the English version most widely current in our churches. But the oldest manuscripts, beyond question substantially identical with the "Original Autographs" of Matthew and Mark, read very differently, as follows: "Go ye, therefore, and make disciples of *all* nations;" "Go ye into *all* the world and preach the Gospel to the *whole* creation."

4. The history of the Church justifies the method of Christ. Christianity has won its most notable victories among people of little account in the judgment of the civilized nations, as among the Karens, the Telugus, the Sandwich Islanders, the ancient inhabitants of the British Isles, who, though they were regarded by the Romans as too stupid and brutish to serve as slaves, have built up the most magnificent empire known to history—an empire upon which the sun never sets, which has endured for a thousand years, and is influencing now, as never before, the thought, and life, and movements of the world.

5. The only principle of missionary strategy recognized by Paul, the foremost missionary of all the ages—as appears from the inspired record of his life—was to preach the Gospel where men were thickest. And for the adoption of this principle he had divine warrant; for when he was at Corinth, the Lord said unto him in the night by a vision: "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to harm thee; for"—what did the Lord say? Corinth is a city of culture, the eye of Greece, occupying a position of great strategic importance? No, no; but, "no man shall set on thee to harm thee, *for I have much people* in this city."

O brethren, can we not hear our Lord calling us one by one, by name, and saying, "I have much people in China, much people in Africa, much people on all the continents and islands of the globe?" Let us take deeply into our minds and hearts Christ's idea of the people! the people! the people! He accounted man transcendently great, not because of the external distinctions which gain for him recognition and honor in the world, but because of what he is as man, the divine image in him, his inherent powers of intellect, heart and will, which have revealed but an insignificant fraction of their latent energy, even in the case of those who stand forth in history as the greatest of the sons of men, and to whose expansion and growth there is no goal this side of the infinitude of God. In Christ's esteem, all men, of whatever race, or rank, or condition, are of equal worth in virtue of their divine endowments and immortal destination.

The people have been of but little account in the past. It has been the great ones of the earth—emperors, kings and nobles, the rich and the powerful; for these it has seemed that all things were made; for these the people have labored, and suffered, and died like the beasts of the field; but thanks be unto God for the signs, multiplying on every side, betokening the growing power of Christ's idea of the greatness of man as man, the worth and dignity of the people. It cannot be doubted that one of the chief causes of the agitations and revolutions which are taking place

in all Christian nations, working the disintegration and overthrow of institutions of social and political wrong which have survived the destruction of dynasties not a few, is the growing consciousness, on the part of the people, of their divine rights and powers of manhood; their dignity as moral agents—deep calling unto deep—the strivings and aspirations of the human soul, like the ceaseless ground-swell of the ocean, in response to the presence and quickening touch of the Spirit of God. And as the Christian idea, which is Christ's idea of the people, shall grow in power and splendor, it will mould more and more profoundly all social and political institutions, and will constrain all the true disciples of Christ to labor with equal love, devotion and joy for the temporal and eternal well-being of all men, irrespective of race, or nationality, or color, or sex, or social condition.

But who knows that the United States is destined to be the leading nation of the future, that the Anglo-Saxon race will rule the coming ages? To whom has the assurance been given that God will not build up in China a kingdom far surpassing, in intellectual and moral power, the British Empire or the great republic? Where is the prophet who can foretell the destiny of the "Dark Continent," having at the present time a population of two hundred and fifty millions—four times that of the United States? Who can forecast the turnings and overturnings which shall precede the coming of Him whose right it is to reign, and who shall reign over all the nations of the earth? Is it urged that certain of the pagan nations and races have no future, that they are worn out, their powers of expansion and growth exhausted? We reply that the judgment of those who thus speak is certainly shallow, and probably false, because they fail to estimate adequately the restorative and re-creative power of Christianity. The error is like that involved in the conception of "a mechanical world and an outside God." The idea has widely prevailed that the material universe is a "closed system"—a system of finite forces, acting and reacting upon each other, excluding all divine causality—its goal quiescence and death. The conception is fundamentally false, because it does not include, as it should include, God as the universal and abiding ground of all being and all life, as immanent and active in all chemical forces, in all vital forces, in all souls—"His almighty will energizing throughout creation from the atom to the archangel." This view compels us to reject, as irrational and incredible, the notion that the goal of the material universe is quiescence and death, and to affirm that, through the immanent and energizing power of God, it will abide, and pass on from lower to higher stages, "from the nebulous matter to the glory of the new heavens and the new earth."

But God is in history in a sense infinitely more real and profound than He is in the realm of physical nature; and hence we believe that there are no effete and worn-out peoples, no races whose powers of expansion and growth are permanently exhausted. For though the words of the apostle that "all live and move, and have their being in God" declare a universal fact of history, yet, in these last times, God has entered, in Jesus Christ, into new and more vital relations with mankind, and is creating them anew by His spirit, awakening and invigorating their dormant and paralyzed powers, thus enabling nations and races, as well as individuals, to enter upon a new career, far higher and grander than would have been possible to them before the Advent.

In concluding these remarks, we desire to say, that we have spoken as truly and earnestly in behalf of the work of missions at home as of the work of missions abroad. The cause of home missions and the cause of

foreign missions are one in principle and one in interest. And, therefore, along with the motto, "America for Christ," but high above it, we should place the motto, "The World for Christ." And the speediest and the only infallible way to gain America for Christ is to give to the world's evangelization the place of supremacy, in labors and gifts, which it holds of right. This our churches, this the churches of other denominations, have lamentably failed to do. The most general and conspicuous act of disobedience to Christ, on the part of the Christian people of the United States, is their deliberate and persistent refusal to discharge the high and imperative duty to evangelize the pagan nations—a work for the accomplishment of which, within the period of the past twenty-five years, their resources, in men and money, have been ample. It is, in our judgment, no exaggeration to say, that the Baptist churches of the Northern States could have done and ought to have done, during the past year, as much for the cause of foreign missions as has been done by all the evangelical churches embraced in the same portion of our country.

Brethren, I would that one half of the Baptist ministers at the North would give themselves to the work of evangelizing the heathen. Disastrous to our denomination at home, do you say? Impossible. It would bring to our churches an unparalleled degree of prosperity; the places left vacant would be filled by men called of God from the ranks of the laity; ministers of other denominations would be won to us, convinced that we were holding the truth in its purity, and living it with apostolic fidelity; Christians of other names, moved by the power of our example, would obey in a worthy manner the Lord's final command; and this powerful missionary "movement" would confound infidelity at home, would convince the world that Christianity is, indeed, what it claims to be, and would mightily advance the Kingdom of God in all parts of our country.

May the Divine Spirit enable us to penetrate to the heart of these great paradoxes in the kingdom of Grace—that we save our life, not by seeking, but by losing it; that we become rich, not by keeping, but by giving; that we become great in moral power among men, not by self-assertion, but by self-abnegation, by self-sacrifice from love to others; that it is through our poverty that we are to enrich the world, according to the way of Him who, "though He was rich, yet for our sakes became poor, that we through His poverty might become rich."

APOSTOLIC MISSIONS AND THEIR RESULTS.

BY REV. JOHN RUTHERFORD, ROTHESAY, SCOTLAND.

"Separate Me Barnabas and Saul for the work whereunto I have called them." Such was the word of the Holy Ghost which came to the church in Antioch as they ministered to the Lord and fasted.

This was the actual beginning of Christian missions; those two men were the pioneers of all in every age who have gone forth to carry the Word of Christ "far hence unto the Gentiles."

It was a vast work that lay before them. As Paul afterward wrote, "Who is sufficient for these things?" so would he feel now. Alone and

single handed they were to attack the ignorance and superstition and vice of the world. Their difficulties could hardly be overestimated. What amount of credence were they likely to meet with from hostile Jews, from subtle Greeks, or from the military Romans? Was it probable that the minds of the heathen could be easily turned from the saturnalia and idol festivals to which for generations they had been addicted? Systems of priestcraft, of degrading mythologies, of widespread epicureanism, of an utterly debased home life, of slavery and of revolting games and pleasures kept the world crushed beneath corruption and sensuality. And who, then, were Barnabas and Paul, to attempt to overthrow institutions venerable with the traditions of centuries? who were they to try to change the religious and social face of the world? "Two Jews of obscure name, of no position, without rank, without wealth, without influence, without either literary, political, or military genius, without any culture but such as a Roman noble would have despised as useless and grotesque." Yes, and even after years of working at this their chosen work, they did not find it either popular or remunerative, for it fell to their lot to approve themselves the ministers of God in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, in prisons, in deaths, being beaten, being stoned, being shipwrecked, living in weariness and painfulness, in hunger and thirst, in cold and nakedness.

Were they sufficient for these things? sufficient to cope with false philosophy, with heathenism, with abounding moral pollution, with a world which knew not God? They realized that their sufficiency was of God; they had been called by the Holy Ghost.

And so Barnabas and Saul went forth from Antioch, taking with them as an attendant and companion John Mark. Barnabas was one of the noblest, most manly, gentlest, and most effective of all the apostolic band. A Christian of the highest type, he had already been of the greatest service to Paul on more than one memorable occasion, a man of large heart, of wide sympathy, of great generosity and liberality; devoted and earnest and loving, a "son of consolation," a good man, who rejoiced in all good by whomsoever wrought, full of the Holy Ghost and of faith.

And Paul, still known by his early name of Saul, was a man whose character towers far above that of ordinary men; a *gentleman* in the true sense of the word; a Christian, devoted, body, soul, and spirit, to Christ; courteous and brave, tender-hearted and true, full of enthusiasm and of sobriety of mind; a man of the deepest power of thought, eloquent, persuasive, able to organize and to manage, able to bear with weaknesses and prejudices, a man whose life was yielded without reserve to the glory of Jesus Christ and the welfare of men.

These, then, were the first Christian missionaries. After a farewell meeting with the church in Antioch they made their way to the port of Seleucia, where there stretched at their feet the waters of the great western

sea. Here they found a splendidly built harbor in which the ships were lying protected from the swell of the waves outside. The ruins of this harbor remain in great perfection to our own day, only silted up with mud. From just such a harbor and such piers as we are acquainted with in any of our great shipping centres, the first New Testament missionaries set sail. It was the noblest use to which the masonry of the port of Seleucia had been ever put, when it sheltered the ship into which Paul and Barnabas stepped as they went at the divine bidding to evangelize the nations. Their vessel sailed out into the west—westward was the call of God to the Christian Church for many a century, until Europe and America should have received the Gospel—and soon arrived at Cyprus. Arrived at length in this, the first country to which God had led them, what would the results be? What would be the results of discussions with unbelieving Jews and with opposing philosophers? of weary journeys on foot—journeys continued for weeks together, while the preachers endured hunger and thirst, cold and nakedness, and had no certain dwelling-place? what would be the result of their residence in foreign cities among new faces, all of whom were alike ignorant of "this Jesus whom Paul preached"? Would the results be commensurate with the time and labor expended? Modern critics would say, No; for upon their principles Paul would have done better if he had not interfered with other people's religion, if he had let the world alone, for the religion of Greeks and Romans, of Celts and Britons was no doubt good enough for them, and they would somehow or another all turn out right enough in the next world. It was not after this fashion that Paul reasoned or acted. No; he had a gospel to make known—"woe is me if I preach not the Gospel." To make all men know the mystery of Christ he was willing to be buffeted and reviled, willing to undergo abuse and bodily injury, willing to be scourged, to be stoned and left for dead, as he was at Lystra. What, it is asked, are men to undergo treatment like this for the sake of propagating the Christian religion? Here is his reply: "I count not my life dear unto me, that I may finish my course with joy and the ministry which I received of the Lord Jesus."

But what were the results? A handful of converts in each of half a dozen or a dozen towns, and those converts by no means the mature, well-informed, experienced Christians who are to be seen in modern congregations. It is difficult to realize how inexperienced those converts were, how crude their ideas, how imperfect their morality; they required much patient teaching and exhortation; and even the best of them, who were appointed deacons and deaconesses and elders, knew very little, for they had but recently turned from idols to serve the living and true God. All their previous life had the dead weight of heathen custom, heathen ideas, heathen morality, heathen vice; and it took long years of patient labor on the part of the apostles to raise their converts to anything like a proper appreciation of the behavior that is becoming a Christian. Were

these results, then, worth the labor? Was it worth while to have gained these new churches in heathen countries, when the gain had been achieved at the expense of such bodily injury to an apostle as had made him prematurely old and taken many years from his life? Similar objections are constantly made against modern mission work—Is the conversion of a handful of Jews or of a few thousands of negroes or Hindoos or South Sea Islanders worth the life and the money that are spent in the process?—and the verdict of many is in the negative.

But surely the actions of a divinely inspired apostle are a safer guide than any negative or hostile theories. Look again at Paul as he is returning from the second of his great missionary journeys. He has been away from Antioch and his friends there for perhaps three years, and years and hard work are telling upon him; he is not the same strong man he once was; no, he bears in his body the branding marks of the Lord Jesus. Since he and Silas set out—for Silas is now his companion—they have undergone the "shameful handling" which fell to their lot at Philippi; and violence of that kind no man can ever fully recover from. But Paul has a brave heart; none was ever braver than he. The devotion of his whole being to the Son of God, who loved him and gave Himself for him, this personal affection to the Lord Jesus ever urges him on to spend and be spent for the glory of Christ and the salvation of man. He feels himself debtor to all—to slave and freeman, to Jew and Greek; and therefore as Jesus Christ's minister he is abundant in labors; life is too short and too precious to waste; eternity will give him rest. Therefore does his heart bound onward to the work, although even in this second journey he has been in stripes above measure, in prison, in deaths oft, in journeyings often, in perils of waters, in perils of robbers, in perils by the heathen, in perils in the wilderness, in perils among false brethren, in weariness and painfulness.

Yes, this was the kind of life Paul chose for Christ's sake. There was then no other educated man of his position who was acting in this fashion. They looked on him as a fool, and regarded those journeyings of his as fanaticism. He knew that this was the estimate formed of him by his former associates, "We are fools for Christ's sake;" but he had counted the cost, and Christendom of to-day thanks God for the sufferings, the journeyings, the fearless enterprise, the manly Christian resolution of St. Paul—a resolution to live not for applause either in the Church or outside of it, but to live for Jesus Christ alone and for mankind of every nation, for slaves and outcasts, for little children and for women, for those whom the world despised. One thing this Paul ever does, one thing engages his thoughts by day and his dreams by night, that Christ be glorified in his body whether by life or by death.

Was it worth while? Would Paul and Barnabas and Silas not have done better to have stayed at home and taught the home church? Suppose they had, where, then, would our European and American churches

have been to-day? Simply nowhere. Had there been no apostolic missions, Anglo-Saxon Christianity would have been non-existent.

Are missions worth the money? Do they pay? Alas! that such a question should even be asked by a worldly church. Ask Christ, and listen to His answer, "Make disciples of all nations." Ask Paul, "I am debtor to all men." Ask the martyrs, they counted not their lives dear to them for the name of Jesus. Go with me to Central Africa, to Lake Victoria Nyassa, and see what divine grace can do for the most benighted races. One of the missionaries, Rev. Mr. Ashe, writes as follows: "Picture the tyrant playing the first act in the tragedy. One of the elder storekeepers, a Christian page, is brought into the royal presence. 'Can you read?' asks his majesty. 'Yes,' boldly answers the page. 'I'll teach you to read!' cries the king, catching up a spear and laying it about the lad's shoulders till it broke in two; then, taking up the blade, he gashed the head of his faithful servant and kicked him, till in a state of exhaustion he handed the weapon to one of his chiefs nearly as cruel as himself, to continue the lesson. He then sent and had fifty of his pages arrested and cast into prison. After being imprisoned for a week thirty-two of them were burned in one huge funeral pile."

The spirit which animated these martyrs was the same which inspired the early Christians, who endured a similar death, as Tacitus narrates, in the time of Nero. Wrapped up in sacking which had been previously smeared with pitch, they were hung upon trees in the royal gardens and then set fire to, there to burn to death, blazing as lamps in the darkness of evening; or again, encased in the skins of wild beasts, they were thrown to dogs and worried till they died. The early martyrs and the martyrs of the nineteenth century in Madagascar and China and Africa were faithful to Christ, faithful unto death. Most assuredly work which God blesses with results such as these is worth the while.

The work is Christ's. The command to carry the Gospel to every creature is Christ's command. It is the Holy Ghost, the Spirit of Jesus, who still breathes into His people something of the compassion of Christ for those who are even to-day sitting in the shadow of death; and the results of Christian missions are Christ's. The handful of converts in Cyprus, in Pisidia, in Derbe, and Lystra, and Iconium, and Athens, and Corinth, and Rome, and Spain, and Egypt, and Gaul, and Britain continues to increase throughout the centuries, until in this year of grace, 1891, we have Christian churches everywhere, the prelude to the time when the earth itself shall be full of the knowledge of God, when sin shall be made to cease out of God's world, when in the fulness of the joy of the whole human race consciously redeemed, the shout shall rend the skies, "The kingdoms of this world are become the kingdoms of our God and of His Christ, and He shall reign forever and ever."

NARAYAN SHESHADRI, D.D., THE BRAHMAN APOSTLE OF THE OUT-CASTE MANGS.

BY GEORGE SMITH, LL.D., EDINBURGH, SCOTLAND.

[We venture to reproduce from the *Free Church of Scotland Monthly* a superb paper which many readers have not seen.—ED.]

The same Scottish newspaper announced the death of two remarkable Asiatic converts of Dr. John Wilson of Bombay—the Parsi, Rev. Hormazdji Pestonji, and the Brahman, Rev. Narayan Sheshadri, Doctor of Divinity of the University of Montreal. There still survives the oldest of all, the Rev. Dhanjibhai Naoroji, at the head of the native Christian community of Western India.

When, in 1839, Dhanjibhai and Hormazdji left the fire-worship of Zoroaster for the only Name given under heaven whereby men may be saved, Parsi and Hindu society was moved to its centre. In vain was the civil court appealed to. But the Institution was almost emptied. Among the few sons of caste and superstition who clung to it through ill-report were two Brahman brothers—Narayan and Shripat. What Dr. John Wilson and Mr. Nesbit began, Dr. Murray Mitchell continued, and the good work resulted in their determination to put on Christ by baptism. Narayan, who was confessedly of age and could not be hindered, became the first convert of the Church of Scotland, Free, in the year 1843, when Dr. Wilson and Dhanjibhai were in Scotland founding the home organization of the missions anew. Shripat was not sixteen years of age, and Sir Erskine Perry handed him over to the Brahman priests, with a sneer at the plea of the age of discretion. He was torn from Mr. Nesbit's arms, as he sobbed forth the question, "Am I to be compelled to worship idols?"

While the younger brother was thus driven back by a Christian judge into Brahmanism, and submitted to the humiliation of swallowing the five products of the cow, that he might be restored to caste, the elder began that apostolic career which, for this life, ended in the committing of his body to the Atlantic on the 21st July last, in the hope of a glorious resurrection in Christ Jesus, at the very hour when the Foreign Missions Committee in Edinburgh, all unknowing of the fact, were discussing the arrangements by which Dr. Mowat was to share his toils next October.

After spending some years as a missionary teacher in the Institution and preacher to his countrymen, Narayan Sheshadri was ordained by the Presbytery of Bombay, and the highly educated Brahman became for the rest of his life the apostle of the Mangs, the out-caste poor of the Deccan centre of India. Leaving ordinary British territory, he resolved to annex the great native state of Haidarabad to the kingdom of Christ.

The year was 1863. As his base, he worked from Jalna, a military

cantonment, in which mission buildings were easily acquired. Three miles south he gradually obtained three hundred acres of land, which forms the centre of the mission to the Mangs. As the Spirit of God blessed his incessant evangelizing, he made that spot the centre of what grew to be his extensive mission to the out-caste. He formed a Christian church and a Christian community, calling both "the House of God," but using the Hebrew "Bethel" rather than one of his own beautiful Marathi words. After ten years of blessed toil he visited Scotland and America, to tell the churches of his work and to raise funds for the necessary buildings. His winning face and irresistible personality, his native eloquence alike in English and the vernaculars, and his contagious earnestness, captivated not only Christians in all the lands he visited, but the Parsi official of the district, and even the proud Arab prime-minister of the Nawab, Sir Salar Jung. For the mission he received three hundred acres of *gautan*, or church land, free of tax, and never to be cultivated save as a grass common; for the Christian peasants he was installed as *patel*, or headman, over six hundred acres, in which office his son Yeshwant-rao, lately agricultural professor in Nagpore College, has succeeded him.

Year by year the work went on increasing, when he paid a second visit to America and Scotland. The writer was with him a deputy to the Presbyterian Alliance at Philadelphia in 1880, and went up and down Scotland with him, pleading alternately for the Livingstonia and for the Bethel Mission. After his first visit some of our generous Glasgow elders, led by Mr. William Mitchell, formed a committee to help his village mission. Congregations specially charged themselves with the support of his catechists. The children of the Free Church, above all, built him his church, and year by year supported some of his schools. By 1886–87 the work had so far extended that we published this appeal for him:

"Before we pass away from these earthly scenes, we should like to see the thirty villages, wherein our Christians reside, supplied with pastors duly qualified, called, ordained, and settled over their respective congregations. How is this to be accomplished? However, we have most encouraging promises in the Scriptures of the Old and New Testaments. 'I shall take out of them (namely, Gentile nations) for priests and Levites, saith the Lord.' Has He not given a full realization of this promise in the experience of once heathen European nations; and what He has done with respect to European and American nations, He is able and willing to do with reference to the Gentile nations of India, China, Burma, Japan, and all Eastern nations. We mean to submit to the Free Presbytery of Bombay a scheme of studies to train up village pastors in connection with our Bethel Mission. Last year we had the pleasure to dedicate a new church at Rewagao, two miles to the south of Bethel, to the worship of the only living and true God."

In 1888–89 our deputies visited the Deccan Village Mission, and Rev. Dr. Lindsay made this report to the children of the church:

"First, there was a most interesting series of baptisms, with an address to the baptized; then the usual service, when I preached and Dr. Sheshadri interpreted; and lastly, the communion service, at which I had the privilege of presiding. No pews exist in the Bethel church. The congregation sit on the floor in row after row, devout and attentive; and the babies, most of them without a stitch of clothing on, crawl about everywhere. An hour or so after service the catechists and Bible-women met in the church, and we had an interesting interview with them. A great number were present besides Bible-women and catechists, and I could only get at which was which by actually taking hold of each and finding out by question whether the person I had hold of was a catechist or a Bible-woman, and separating them from the rest.

"One or two of the Bible-women made a very great impression on us. Their story of work was simple, clear, and interesting. 'Have you made many converts?' one of our number asked. 'There is one,' she replied, pointing to one of the men among the catechists. Mrs. Mackichan and Mrs. Daly examined these Bible-women, and their questions drew out very interesting answers. Mrs. Daly gave them some very sound practical advice, which produced more immediate results than longer sermons usually do. All the small children came to the Monday village family worship clothed, although most of them spent the hour of service in getting rid of their inconvenient garment. One small urchin, having divested himself, to his own evident satisfaction, of every vestige of garment, toddled to the church door, carefully put on the largest pair of shoes he could find, and then tumbled down the steps in them. When he reached the bottom he picked himself up, got into the shoes again, and shuffled off out of sight—a happy child!

"Dr. Sheshadri sends his men out in small bands to preach in the villages round about Bethel, and in this way has formed small Christian communities in most of them. One sees at Bethel genuine native Christians, who preserve all their primitive habits, and who are not Anglicized by their Christianity. The evangelists all collect at Bethel on the first Monday of every month, and are regularly instructed by Dr. Sheshadri, who is a born teacher (to hear him give a Bible lesson to school children, and to see the small eyes twinkle with eagerness, is a sight not to be soon forgotten), in the interpretation of Scripture, and in the best ways of meeting the various objections commonly brought by Hindus and Moslems against Christianity.

"In the afternoon we started for the neighboring village of Rewagao. It possesses the first of those village churches which Dr. Sheshadri proposes to build in the principal hamlets in his district. A congregation of about ninety people gathered, and three baptisms took place at the close of the service.

"Dr. Mackichan and Mr. Daly returned in the evening from their visit, and reported a cheerful little Christian community in the far-off

village they had gone to see. These Christians lived in a distinct quarter of the village, and though greatly outnumbered by the heathen, were full of hope and courage.

"I hope that Dr. Sheshadri's plan of building ten or twelve village churches will be carried out, and that each church will have attached a prophet's chamber, in which the missionary may reside when on his rounds. The great defects of our mission in the Bethel district appeared to be the want of adequate provision for the training of the children, and the wide extent of country which Dr. Sheshadri has to superintend."

Of converts still living in 1890, Dr. Sheshadri reported 1062 as the number, besides 649 adherents. Mr. A. G. Mowat, M.B., C.M., was sent out from Glasgow last year to work the northern division of the mission from Jalna, after learning Marathi with Mr. Small at Poona. He has just been instructed to report on the whole mission, after a year's survey.

Accompanied by his son, Dr. Sheshadri left Bombay for Japan last February on sick leave, proceeded thence to America, preached almost daily, and addressed the General Assembly of the Presbyterian Church of Canada. He sailed for Glasgow in the *Circassia* very well,* even at his age; but as the result of a storm on leaving New York, he succumbed to bowel disease, and was buried in mid-Atlantic.

It is a strange story from man's point of view. The Brahman lad, fruit of our educational Institution, who confessed Christ before the Supreme Court of Bombay, was enabled by the Spirit of God to bring, from first to last, some two thousand of his countrymen to Christ, notwithstanding defects of a purely secular kind, which he was ready to acknowledge and bewail. He has left a goodly heritage to the Church of India.

Do we ask what is missionary work? Rather ask what is not missionary work? for wherever there are souls to be saved, ignorance to be enlightened, human wrong to be righted, vice to be uprooted, and woes to heal; wherever the true Light, which lighteth every man that cometh into the world, is obscured by reason of darkness, there is missionary work; and wherever in the homes of Christendom there are hearts unrenewed, lives wasted in folly and trifling, God-given powers dying for want of holy exercise, money, time, influence and example diverted to unworthy objects, there is missionary work.

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* This was his last letter to Dr. Graham, of Edinburgh, now ninety years of age:—

"WALNUT STREET, PHILADELPHIA, July 14, '91.

"MY DEAR FATHER GRAHAM: I see that in all probability you'll have me once more in my temporary home, Ashfield Villa, Greenhill Gardens, 1 Chamberlain Road.

"You and your dear minister, Dr. Wilson, and all inquiring friends in your beautiful city, will be gratified to hear that I have been restored to health and strength. I have been travelling from San Francisco to New York, and thence to Chicago, Washington, and Boston, very often preaching twice on the Lord's-day, and once or twice on week-days.

"We leave New York on the 18th instant by the *Circassia*, on or about the 29th in Glasgow. I shall let you know when we—that is, my son Yeshwant-rao and myself—will be at Edinburgh, Morningside. With warmest love to you, Miss Graham, and Miss Martha, and all inquiring friends, ever affectionately yours, NARAYAN SHESHADRI."

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

—The census just taken shows India to have a population of 285,000,000.

—The Report of the Free Church of Scotland remarks : "A work on which Dr. Duff laid great stress in connection with all educational operations in the country, from the lowest indigenous vernacular primary school up to the highest college class, was the compiling or selecting of good, pure text-books, thus superseding the impure, immoral rubbish which at one time prevailed to so large an extent in all schools in India. Of course a good deal of this work has been accomplished, but a good deal remains to be done. The Government of India has put itself in communication with all the local governments on this subject of pure text-books, passed resolutions and laid down principles for the guidance of the various educational departments throughout the country. One of these principles is to the effect that at least one half of every school-book used as a reader in English or in vernacular teaching should consist of lessons having a direct bearing on conduct, either by way of precept or of example. The fact is becoming more patent to missionaries every year that the progress of Christianity rests on a sensitiveness of conscience as to conduct. Wherever there is an indifference as to conduct, there can be no conviction of sin. Wherever God or the Supreme Authority is regarded as indifferent as to whether actions are good or bad, and also wherever men are regarded as under the compulsion of fate, so that they can do nothing of themselves and are therefore blameless as to bad conduct, there can be no conviction of sin. Now these are two of the fundamental principles of Hinduism, and taught in most of their school-books. Hindus are trained from their infancy on these lines."

—Mr. F. N. Farquhar, B.A., of Christ Church, Oxford, has lately gone out to take up work in the London Missionary Society College at Bhowanipûr, Bengal. He writes : "Nothing impresses me so deeply as the extreme difficulty of the work of leading the class of men we have to deal with—educated Bengalis—to become Christians. They are not only proud of their own hoary cult, and filled full of arguments drawn from the purer and nobler parts of its teaching, but their want of physical vigor and moral greatness makes them far more difficult to rouse than students at home ; and the fear which is now felt by Hindus concerning the advance of Christianity has led them to form almost a sacred dread of allowing any shred of Christian teaching to find a place in their heart.

"Yet though this seems to be true of a very large number of these young Babus, there are many whose hearts have been touched, and who are anxious to learn more about Christ.

"My little experience and few scraps of observation since I came here confirm my belief that the educational work done here is of extreme value and importance. That these young Christians should be taught by earnest Christians rather than by careless Christians or by Hindus is of immense importance, even if we do not consider the actual Scripture work and direct Gospel teaching. And the magnificent set of educated native Christians dependent upon our mission here is a proof of the power of Christian educational work. The native pastors and other educated natives have

impressed me deeply ; they are kings among the ordinary Bengalis here, and their Christian character seems far advanced, and is most beautiful, most helpful, and most encouraging."

—The English Baptists, in their Annual Report, announce as their policy " Aggressive Concentration." " *Concentration* and *consolidation* of missionary effort, rather than unwise *diffusion*, are the methods most owned and blessed by God in Indian mission enterprise." The report of their deputation says : " We have in India to-day just one thin long line of stations, in most instances with extensive distances between. We have located our brethren in great cities far distant from each other, and by so doing removed from them the strength and inspiration that come from working in touch and contact in mutual sympathy and brotherly counsel. We have set one or two brethren down in a vast and densely peopled city, and written ' Occupied ' over the entire district stretching far away, until we have treated a similar centre hundreds of miles distant in precisely the same manner. . . . ' Spread the Light ! ' ' Spread the Light ! ' is a cry in which we would all thankfully join ; but it is surely well to remember that the light of missionary zeal and usefulness resembles that of live coals, which if kept together may long continue to burn brightly and diffuse a genial warmth, but which if unwisely scattered will soon become dim and cold."

Says the deputation : " Even putting all distinctive missionary effort out of the question, the mere contact of Western thought, culture, and education is inevitably breaking up the older forms of Hindu thought. But it lies with us to say whether that contact shall be charged with infinite blessing, leading them on to a higher, deeper, truer faith, and a new national life ; or whether, cutting them adrift from their old moorings, we leave them without Christ, strangers from the covenants of promise, having no hope, and without God in the world, to be ravaged by intoxicating drinks and made imbecile by opium."

—The Rev. L. P. Weinberg, of Jaffa, quoted in the *Jewish Intelligencer* for February, writes : " The general topic of conversation among Jews at the present time is Palestine, and almost every Jewish newspaper speaks of this country as ' the only place of refuge' for them."

Arias, missionary of the London Society for the Conversion of the Jews, reports a significant remark of some Italian Jews : " Till the Christians treat the Jews well, we shall never believe that Jesus is our Messiah." Most of the Italian Jews that he has met with seem to be in the dregs of Judaism, with few signs of longing for anything better.

—Professor A. R. Simpson, President of the Edinburgh Medical Missionary Society, says, most aptly, that in the Old Testament the " place of God's feet" is the Temple, but that the feet of the God-man are found most often " where the sick lay and the bereaved were weeping." " These were the places of His feet, *who Himself bore our sicknesses and carried our infirmities ;* and these are what He would seek our wealth to make glorious." Brave encouragement, Professor Simpson well says, to the medical missionary, to show him that he is in the track of the Saviour of the world.

—The West Himalaya Mission of the Unitas Fratrum was begun in 1853. Not until 1890 has a meeting of all the missionaries of the three stations been found practicable. Compared with the giant heights among which they live, says the *Missions-Blatt*, the Alps seem mere ranges of

hills. And hardly had they broken up from their first meeting, when a veritable deluge converted the whole valley of Leh into a sea, swept away every bridge over the Upper Indus except one, and swept many persons out of the world. The Brethren do not seem to remit their ancient passion,

> "To plant successfully sweet Sharon's rose
> On icy rocks, and 'mid eternal snows."

—"See," said a sick child in India, "the goddess Kali's bloody tongue, wicked face, cruel hands, necklace of skulls; our gods are terrible; I cannot help screaming when I see them."—*Canadian Church Magazine.*

—Whether the late English reviewer, who is greatly displeased that Christians should endeavor to disturb the sweet calm of Buddhism, would be equally displeased that they endeavor to discredit the worship of the venerable goddess Kali, is not certain. Perhaps he would grudgingly allow this one exception.

—The *Missions-Berichte* gives a stinging remark of a South African Caffre, that among the whites they became acquainted with two things—the Bible, to save their souls, and brandy, to destroy their bodies. But, he added, he was content with the former.

—In China, it appears, at least in some hospitals, wherever a patient, on returning home, expresses interest in spiritual things, an evangelist is sent after him, and thus, says Dr. Main, of Hangchow, much fruit has been gathered unto life eternal. Every year there pass through that one medical mission 10,000 patients.

—The China Central Mission of the Presbyterian Church makes a very strong appeal for reinforcement. The field immediately accessible to them includes the whole great valley of the Yang-tse-Kiang, the "Son of Ocean." The four provinces of Kiangsu, Kiangsi, Nganhui, and Chehkiang have 121,000,000 inhabitants within an area of 204,287 square miles. There are signs of a sudden breaking-up of the fallow ground of general indifference. They want to be ready to answer spontaneous calls from all parts. The accession of a new emperor, and an uneasy expectancy of political change, join with an extraordinary frequency of natural calamities, of flood or drought, famine or pestilence, at once to unsettle and humble men's minds.

The province of Szechuen, on the Upper Yangtse, with some 45,000,000 of people, ought to be occupied in force. Untouched by the Tai-ping insurrection, it retains all the glory and prosperity of ante-rebellion times. The people are a hardy, straightforward, enterprising race, as is shown by their various and productive industries. For centuries they have been boring salt and gas wells from three to five thousand feet deep, and using natural gas for evaporating the brine pumped from the bowels of the earth. Their bronze, silk, and white wax industries are noted over the empire. Their language is Mandarin, in which a Christian literature is already prepared.

The Central China Mission statistics for last year show an increase of a little over eight per cent. Five of their fifteen churches pay their own pastors. Everything is encouraging. "Come over and help us," they say. The great Church to which they speak will assuredly not be heedless.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Week of Prayer.

[EDITORIAL.—J. T. G.]

It was at the request of a small band of missionaries in the Panjab that the Evangelical Alliance originally appointed a Week of Prayer for supplication for the conversion of the world. Since then there have been many other weeks and special days set apart for the same purpose. The Church of England Missionary Society, for instance, has a Day of Special Prayer, or, as they phrase it, of "Intercession for Foreign Missions," and many other churches have adopted more or less regularly, the custom of a set time for united prayer for the same object. We note with pleasure several statements in the introduction to the week's programme of the Evangelical Alliance this year, such as these: "The privilege of prayer rises to the topmost height attainable on earth, when, in common with believers of every name the wide world over, we agree to hold a concert of prayer, so that the globe may be girdled with assemblies of believers of one heart and of one mind, interceding with God for each other, for the Church of Christ, and for the spread of the Gospel. . . . Looking abroad on the world in the light of the Word, we see the predictions in the Holy Book being fulfilled all around us. Be it ours to wait on God and to wait for Him in holy concord of faith and prayer, 'looking for the Saviour, the Lord Jesus Christ.' . . . Wherefore, 'holy brethren, partakers of the heavenly calling,' as in the opening year we gird ourselves anew for fresh service and faithful testimony, let us invite each other again to gather unitedly before the Eternal Throne in praise and prayer."

The Church of England circular names grounds for humiliation, as found in the fact that nearly nineteen hundred years have rolled by since the Head of the Church gave the great missionary commission, and yet the work is scarcely begun; all the Protestant churches can scarcely muster 7000 men and women as "witnesses to the uttermost parts of the earth;" the members of the Church of England in its richer portion alone have an income of $1,750,000,000 annually, but last year, gave only $1,450,000 to foreign missions. What is true of them is relatively true of the rest of the churches. The circular appeals for a fuller recognition of the principle of the missionary enterprise: "Missionary work is not a voluntary, supererogatory work of a few more devoted souls. It is a charge which is given to all as Christians." It also mentions as a matter of special thanksgiving the altered tone of the public press toward missions. It reads:

"Since the death of Bishop Hannington, slowly but surely much of the English press has changed its tone with respect to the missionary enterprise. How often now have we thankfully to acknowledge that current literature brings the missionary subject before households who otherwise would remain absolutely ignorant of the work! How often of late has the public press done signal service in defence of missionary agency — notably regarding work in China, India, and Uganda! In this, with profound gratitude, let us distinctly acknowledge God's gracious hand."

All this can be readily transferred to the Universal Week of Prayer, and a study should be made of the topics named in the programme of the Evangelical Alliance, and illustrations searched for of the special topics mentioned in it.

To these suggestions we venture to add that the Church of God on earth has good reason to render praise for the workmen God has raised up. We ought to pause to shed a tear at the grave of the missionary dead of 1891. The list is but an appendix to the eleventh chapter of Hebrews. Bishop French ascended from Arabia; Bishop Boone, having only for a short time been enrobed in the mantle of his father, the renowned missionary, died in China; Newton, "the beloved,"

of the Panjab—"a man sent from God, whose name was John"—was followed to better than India's palaces by Winter, of the Delhi Mission, who loved his special work more than he did a bishopric. Amid the lamentations of thousands, that "good servant of the Lord," Bishop Caldwell, was laid to rest after fifty-four years of labor in India for India; Dr. Luther H. Gulick, the founder of a large missionary family, went up to the "bosom" of the "Father of the faithful;" and dear and great John Inglis dropped his finished translation of the visions of him of Patmos to open his eyes on the beatific vision of the Ancient of days; Redslob, the Moravian sentinel of the outer patrol limit of Christendom on the edge of Thibet, awoke to know the richer meaning of *Nam Thang Song*, and to find it "all bright again" forever; Mrs. Bennett, more than sixty years in Burmah, went to join again the Judsons and the Boardmans; Sheshadri, the first Asiatic whom America ever honored with a doctorate of divinity, found a fitting sepulchre in the sea for his body, while his soul went to the "sea of glass;" and Goloknath of Jalander was carried to his burial by "devout men," and honored by the presence at his funeral of European officials and a thousand Hindus and Mohammedans. Time would fail us to tell of others who have gone from remotest mountains and valleys, from the habitations of cruelty and spiritual solitude, to the "general assembly" and the "Church of the Firstborn" on high. But surely in the crowd of our on-rushing thoughts at a season like this, we can pause long enough to thank God for such examples of the highest missionary spirit and loftiest spiritual achievement, and to ask that their tribe may increase, and the Church universal catch the radiance of their lives and be inspired to emulate their devotion and their deeds.

And as surely, turning from this missionary nave in the great Westminster of the Church, we cannot fail of interest in prayer for the great host of still living missionaries, both men and women.

Harmony and Proportion in Missions.*

REV. CYRUS HAMLIN, D.D., LEXINGTON, MASS.

The foreign missions of the Church of Christ are becoming numerous and complicated. Many missionary societies are in the field, separated from each other by differences of nationality, language, and church organization.

When these different organizations occupy the same field there is, there must be, more or less of denominational friction, sometimes of antagonism even, and generally there will be a want of that co-operation that always constitutes strength and progress. In that wonderful prayer in which the Son of God poured out His soul as His hour drew near, He prayed most earnestly that the Father would keep His disciples "that they may be one, as we are." "Neither pray I for these alone, but for them also which shall believe on Me through their word, that they all may be one, as Thou, Father, art in Me, and I in Thee; that they may be one, that the world may believe that Thou hast sent Me."

The missionary work has given birth to a great measure of the true spirit of unity for which the Saviour prayed—a unity which exists between true disciples, notwithstanding all this diversity. The existence of this International Missionary Union is an answer to the Redeemer's prayer, and must be an object of His approving regard.

In order to remove so far as possible the occasions of conflicting views and measures which perplex and scandalize the heathen, it has been generally agreed that one society shall not interfere with another society's legitimate sphere of labor, marked out by actual occupation.

Where the different societies are already intermingled on the same territory, there is danger of injury to the spiritual element. One will say, "I am of Paul; another, I am of Apollos." It requires of the missionaries thus divided great wisdom, prudence, and brotherly love. There is evidently a growing

* Read before the International Missionary Union at Clifton Springs, N. Y., June, 1891.

spirit of unity on mission fields, and those who intrude upon fields already occupied are guilty of a great sin. They become the authors of a great wrong and injury to the Master's cause. The growing spirit of harmony will make such intrusions more and more difficult. Denominational friction will be avoided, and denominational comity as to entering each other's field is becoming, or rather, I would say, has become a recognized international and interdenominational law of missionary strategy.

Japan is now a field of special temptation, so many societies are earnestly engaged in the work. The Holy Spirit, the Guide unto all truth, the Paraclete, He alone can deliver the work from this danger of divided counsels and of weakened efficiency.

The law of proportion in the missionary work must be regarded as well as the law of harmony.

There are many departments of this work, as preaching, education, the press, the formation of churches, the erection of buildings, the care for the poor and suffering, any one of which may be put forward out of proportion and to the injury of the rest. It requires great wisdom and judgment to develop all the interests of a mission so that no one shall be neglected and no one shall overtop the others. The missionary needs to have "an unction from the Holy One, and to know all things." He must neglect nothing, he must push nothing beyond its value. I think to a very remarkable degree this wisdom has been given.

Where there is Episcopal government a great responsibility falls upon the bishop. He can more readily remedy mistakes and harmonize the departments, or, if he should lack wisdom, he may get them into a muddle.

But many missions are more democratic in their organization. They are largely self-governed, although the home societies fix upon the general principles upon which they must proceed.

Let us not forget, however, that there are so many kinds of agents in different fields that some of them are a law unto themselves. They have no trouble about proportion in their work. We have :

1. The self-supporting missionary, who has property that makes him independent of missionary bodies and societies. He may be a very happy, useful man. If his means enable him to call to his aid native helpers, he is equal to a whole station. In prosecuting his work he is sole judge of the departments of his work, and in what relation to each other he will develop them. It is impossible to work only in one.

2. There are self-supporting missionaries, who depend upon their own industry or upon some secular employment for support. Their object is to exhibit the example of an honest, industrious Christian life, and lead the heathen both by precept and example into the same life. They would show them and help them also to experience that discipleship to Christ has the promise both of the present life and of that which is to come. This scheme of missionary work can be fruitful of much good only by combination. The Inland Mission in China is partly of this nature, but it requires the oversight and management of gifted men, like Hudson Taylor and his compeers, to guide its affairs, direct its labors, and provide for expenses that every progressive work will demand.

Bishop Taylor's mission in Africa is of this partially self-supporting kind. He gathers from Christian friends at home what is needed for the completeness and efficiency of the work beyond the productive results of the laborers. I would bid God-speed to all such efforts, and yet they must be exposed to certain infelicities. Untrained men and women will be found in them who, when they encounter the grave difficulties of a foreign language and find the native proud and contemptuous, will soon be discouraged, and retire in black despair. Such cases have too frequently occurred. In future they may be avoided.

3. By far the greater number of missionaries on the field are supported by missionary societies. The operating and

largely apportionating power is in those societies. But the officers, being far from the fields of labor, must depend upon the missionaries for the facts, and upon their judgment as to the meaning of the facts. While here is an opportunity for difference of opinion between the officers and the missionaries, which perhaps sometimes occurs, yet there has been remarkable harmony on the whole. When earnest discussion has arisen it has been conducted in a Christian spirit, and has resulted in the advancement of the work and in the settlement of important principles. Sometimes education has been too much pushed, and sometimes preaching. In Buresal, India, preaching was almost the only work attempted. Education was left entirely to the native Christians. In consequence the children were growing up in such deplorable ignorance that a general meeting of missionaries took up the subject and demanded that Christian education should accompany the Christian native Church.

But the subject which is most exposed to disproportion has regard to the work of the native Church, with its pastors, teachers, and helpers. Generally in all departments of the missionary work in the ministry, in education, in editing and translating, the native factors must be our chief reliance for ultimate success. Fifty years ago the prevailing idea was that the world is to be converted by the preaching of missionaries. That idea is no longer held by anybody. The native Church is to be the true missionary Church. Native preachers and helpers are to go everywhere preaching the Word. They are to do the chief work of evangelization. The great work of the missionaries is to bring forward, to educate, to train the native laborers and native churches unto this work, and give the whole over to them as soon as possible. This is the only way in which the great work of the world's redemption from sin and darkness can be accomplished. It is the most effective and the most economical way.

Schools, colleges, seminaries must be established, and for a time, it may be, chiefly officered by the best-educated missionaries. But from the very beginning the object to be aimed at is the raising of native laborers for every department of the work.

For a time the native agency, in pressing forward into new fields, must be supported in whole or in part by the mission, otherwise it cannot exist at all. A mission is prosperous only so far as it raises up an efficient, well-trained native agency. One missionary with four well-qualified native preachers will reach the people more widely and efficiently by far, than five missionaries with no native assistant, and the expense will not be half so great. The work will become in this way self-developing and self-perpetuating.

It follows then by necessity that when the funds of a mission do not keep progress with the missionary work, the foreign missionary should be withdrawn, that the native work may go on. If during the past year the societies that have been compelled to cut down their appropriations had, instead of doing so, refused to send out a single missionary, they would have saved their work from a calamitous set-back. Some missionaries have seriously contemplated resigning and leaving the field in order to avoid this great evil.

An early movement in the missionary work of sending out laymen to teach the various arts of civilized life proved a failure; but the time has now come when there is a call for such co-operation. The converts from heathendom must live by their own labor. The sooner they are emancipated from many of the filthy modes in which all heathendom, including even the Chinese, live the better for a pure and honest Christian life. The glorious example and life of Mackay of Uganda have taught us what a lay missionary—a mechanic, a civil-engineer—can achieve for Christ under the darkest prospects. The Lord will have many Mackays ready when the Church shall really call for them. Missionary societies must learn that con-

verts must have daily bread not by charity, but by their own labor. And all missionaries, men and women, should have that practical knowledge of the common arts and activities of life which will enable them to guide the persecuted and *boycotted* into independent self-support.

There is great danger at the present time of looking more to the number than the quality of the laborers. Men of mere sentiment are sure to fail. They find themselves confronted with the difficulties of an unknown, strange, barbarous language, and by a proud, insolent, contemptuous people. After a year or two of heartless effort they retreat in black despair or sink into a listless life. None but men who are strong in the Lord and in the power of His might are needed in this work.

It follows, from all we have read, that this great and marvellous movement among the youth of our colleges is in danger of involving the Christian Church in an unexpected embarrassment. To send out all who are willing to go and are fitted for great usefulness would necessitate the entire abandonment of the element of native co-operative help, of pastors, teachers, translators, common schools, and, to some extent, of colleges and seminaries. A greater catastrophe could not befall the work.

What, then, is the meaning of this wonderful movement?

It brings before the Church the tremendous reality of the missionary work. It cries aloud to all Christians, Abandon your luxurious living, your piling up of millions. Pour your millions into the missionary work, and see if the Lord will not pour you out a blessing that there shall not be room to receive it.

But these six thousand crusaders must not be encouraged to go forth while the Church stands back and refuses to develop the work already in progress, having the evident blessing of God and the co-operating work of the Holy Spirit. Their going forth must be to aid, not retard the work. At an average of five hundred dollars a year for the support of each one, three millions of dollars a year will be needed for their bare support, and certainly not less than nine millions more for the prosecution of the work through native agency. Then the six thousand would soon be one hundred thousand, and that number a million of native preachers. By that time, moreover, the million would be mainly supported by native churches, and the promise of the Almighty Father to the Son, "Ask of Me and I will give Thee the heathen for thine inheritance, and the uttermost parts of the earth for Thy possessions," would approach its glorious fulfilment.

Chinese "Blue-Books." [J. T. G.]

Whoever has carefully studied the splendid volume containing the Records of the Missionary Conference which met at Shanghai in 1890 will have noticed in the essay of Rev. Timothy Richards on "The Relation of Christian Missions to the Chinese Government," his reference (pp. 407–10) to what he is pleased to style "Blue Books." It is a collection of public documents on all State questions published in 1826, in one hundred and twenty books. It was republished by the Shaghai publishers in 1889; a supplement to the same, also in one hundred and twenty books, bringing the subject down to date, was published in 1888. These books, he says, are in the catalogue of the books for sale in the Government book-shop at Tientsin, and probably in all the provinces. Two books of the supplement are devoted to Christian missions.

Mr. Richards proceeds to give some idea of their "scandalous" contents. First, a history of the way in which Christianity has gradually corrupted China. This is followed by an attempt to stamp out Christianity in the provinces of Hunan, the source of the present Chinese riots, and Kiang Su. Sundry other documents follow. Mr. Richards proceeds to recite that the books

affirm that six hundred years after Buddha all India followed the Christian religion. Among the statements are found assertions that the founder of Christianity was a criminal, and Joseph was not his father.

The great rebellions in the Ming dynasty and of the various secret sects in the present dynasty, with all their horrors, are attributed to these Western religions. It is an insult, the author says, to suggest that all these vile heretics could have had the same origin as the Chinese. The writer says that four taels were given to each convert, and that the books of the Roman Catholics were full of obscenity, and that the Governor Man of Chi Kiang memorialized the throne regarding their evil deeds, requesting to have their churches turned into charity schools for a hundred years, to cleanse away their moral filth.

"After this," says Mr. Richards, "follow scandalous quotations from Wei Yuen, who says that men and women sleep promiscuously together in the churches ; that one hundred and thirty taels of silver are given in three instalments to the converts to help them to do business ; that the Christians' eyes are scooped out by the priest after death ; that when these eyes are melted up with lead, eight per cent of the lead is turned to silver ; that a pill is given, which makes the convert pledge himself for life, and so bewitched is he that the first thing he does is to destroy the ancestral tablets ; that several other things are practised by Christians which I consider too vile to print." Mr. Richards closes his remarks on the "Blue-Books" with the following grave reflection : "Thus end the 'Blue-Books' without the slightest acknowledgment of any benefit derived from modern missionaries. They wish to convince their people that Christian missionaries only come here for mischief, and that the converts are the scum of society ! In face of about a million taels spent annually for the good of China ; in face of tens of thousands of patients gratuitously healed annually ; of the many valuable books translated ; of the tens of thousands of young and old taught ; of the hundreds of thousands saved from death during famines, and of the tombstones of those who have given their lives for the good of China, this collection of obscenities and lies is their version of what we have done for them."

The relation of the State to these so-called "Blue-Books," and of their relation to the present disturbed state of the country, as it originates in hatred of foreigners, has become the subject of considerable discussion in China. It is well known that the riots have been incited by the literati and gentry of China ; and it is this class that read such statements as are contained in these books, which, be it borne in mind, are for sale at the *Government* book-stores. It would seem, therefore, of little avail that the imperial authority at the Peking Yemen should by royal edict declare that Christianity was a religion of good moral influence, so long as it permits these documents to be placed on sale under its auspices. To be sure, it might be claimed that the edict counteracts their influence, and even that it was so intended. It is much more probable that the Government chooses to blow hot and cold at the same time, for whatever else the West may teach China, it is not likely to set it any lesson in the duplicity of diplomacy.

In the *North China Herald* the venerable and highly esteemed missionary, Rev. Griffith John, calls upon the foreign powers to demand the suppression of these books. He says that it is to be hoped that some one will take these books in hand and bring their vileness and falsehood to the light. He has afresh examined them, and declares that "anything more false, disgraceful, and inflammatory it would be difficult to find, even among the vile placards of Hunan." He deems it of the utmost importance that their publication, as they now stand, should be suppressed. He concludes by saying that the Hunan placards are intended for the multitude ;

these books are intended for the officials and literary classes. They are to be found in every *yamên*, and in thousands of private libraries. The foreign powers have decided that the Hunan publications shall cease, because they poison the minds of the people. For a still stronger reason they ought to decide that these "blue books" shall cease in their present form, because they poison the minds of the officials and scholars.

Just how far the foreign powers should go in attempting an "Index" of literature that must be expurgated in China, or whether they should attempt at all to coerce the Government to cause certain parts of current literature to be suppressed, may be grave questions. But that they might demand that their sale should be prohibited in Government book stalls would not appear altogether unreasonable as a political measure or as a war measure, if you please. We have not called attention to the matter with a view to second the call to the foreign powers to demand their suppression, but rather to show some of the sources by which the prejudices of the literati and gentry are stirred against Christian missionaries. Perhaps we may even come into greater charity toward some of those whose minds have been thus poisoned; and perhaps we may come to better apprehension of why the literati and gentry, rather than the common people and the coolies, dislike foreigners and missionaries. At any rate, if we are to proceed with judgment, it is manifest we must become more closely acquainted with the indigenous influences affecting the people of China.

Medical Work for Women in Korea.

We know so little of the "Land of the Morning Calm" that it is with interest we quote from a long communication from Miss Rosetta Sherwood, M.D., of the Methodist Episcopal Mission in that country, the following paragraphs:

"The majority of the hospital and out-patients belong to the *Syongïn*, or low-class people, many of whose women, except the newly married or those of marriageable age, go out upon the street in the daytime. I would like to open an evening clinic for those Korean women who must not be seen upon the street in the daytime, and I want to open a dispensary in another part of the city, and perhaps one outside. Quite often at my morning clinic I have had women from the higher class who have come in closed chairs. They always inform me that it is a great exception for them to go out, but their disease was difficult, and they had heard that I was a very wise doctor, and therefore came.

"My out-calls have, many of them, been to people of quite high rank—from the daughter of a 'Chusa' to the mother of the late Prime-Minister—but others have been to those most miserably low and poor. I have visited a niece of the late queen-dowager, living in a large stone house built within two or three court-yards, with foreign lamp-posts here and there; nice-sized rooms, easily made larger by pushing back the Korean shove-doors and throwing two rooms into one; large Korean screens here and there; a fine mirror and Korean dressing-case; the patient and her attendants clothed in spotless white, in mourning for the Queen; the under-garments of the patient made of soft white Korean silk. She was covered with light downy comfortables of colored silk, and lay upon a soft mattress with a beautifully embroidered Korean pillow on the warmest part of a highly polished 'Kang' floor.

"In the same afternoon I have visited a poor sick woman of the Coolie class in her little five-by-eight room, with ceiling so low I could not stand upright, one small window covered with oiled paper, the patient lying on a small mat and covered with a coarse cotton comfortable. The history of many of the wretched cases one meets with in a practice like this are appalling and heart-sickening."

"Why is the China Inland Mission Successful?"

The editor of the *Harvest Field*, the Wesleyan magazine published in India, some while since addressed the above question to the Rev. David Hill, the British President of the Shanghai Conference of Missionaries laboring in India. We have so long heard and read conflicting statements of the efficiency and value of Mr. Hudson Taylor's methods, and those of his associates, that it was with rather more than usual interest we read Mr. Hill's reply, and we are so confident of a wide interest in the subject that we quote the article bodily. Mr. Hill says:

"You inquire as to the reasons of the success of the China Inland Mission. The assumption implied in such inquiry some would question, if it refer to the work of the mission in China, and the number of members gathered into the Church. This is not large as compared with that of several other missions having a much smaller staff of missionaries, and does not demonstrate any very marked success.

"On the other hand, 2000 and odd Christians gathered into the Church in twenty-five years *does* tell of success, and that Mr. Hudson Taylor should have been used of God to this end is matter for profound thankfulness. That it is not large may be accounted for by the perpetual pioneering of many missionaries. In opening the way to regions beyond they have been abundantly successful, but this perpetual motion has not favored large harvests of converts. Where steady, persevering work has been the order of the day, conversions have been most numerous.

"Then the genius of the mission is so largely that of witnessing rather than winning, of sowing rather than of reaping, that that doubtless has had something to do with the comparatively small ingathering. And the very large proportion of *new* men occupying *new* places, as compared with any other mission in China, suggests that a longer period of time is required before we can predicate success or failure of the mission in its evangelical enterprise.

"That it has been a wonderful success *at home* everybody must admit. The rapid pouring into one field of so large a number of missionaries is unexampled in modern times as far as I know, and demands close study. Two or three reasons for this success have occurred to me:

"1. The mission is steeped in prayer, and its founders and followers have boldly made the grand experiment of testing and trusting the promises of God.

"2. Appeals for men have been made at meetings for entire consecration to God. This consecration has been urged home first of all—then the demand to show cause why this consecration should not flow in China channels has been made. Full surrender has opened the ear to China's claims.

"3. Speedy entrance on the work. No protracted waiting for examination after examination, or for a long college course. This attracts men.

"4. Then the offer of a life of sacrifice rather than one of ease has a great deal to do with winning the right sort of men. Faith, too, fascinates.

"5. Besides Mr. Taylor's magnetic influence, Mr. Broomhall's untiring energy and the broadcast sowing of *China's millions* have marvellously aided the progress of the mission.

"These have appeared to me the chief causes of success, and I as a Methodist feel I may learn a good deal from them."

—Mrs. Maria T. True, of Tokyo, temporarily in this country, in writing to us says: "Some Japanese ladies have purchased an acre of ground and built a small house for an industrial school for young women. About forty pupils are enrolled, and during the little more than one year since the school was opened they have by their own labor

earned their board, and in some cases other expenses. The main industry is silk embroidery, but they also have introduced various other kinds of work, and have still more comprehensive plans, to be carried out when the fund for another building have been secured. This is a *Christian school*, and is blessing those who have established it and are carrying it on as well as those who are taught in it.

"One of the native pastors has also been the means of opening an industrial home for young men. I know both of these enterprises *well*, and am sure they are worthy of our warm sympathy

"A letter just received from a Japanese minister contains the following: 'This is my strong conviction: we cannot evangelize Japan with a method like child's play; if we evangelize such a heathen country as Japan we must take a gigantic method. The Bible and the Holy Spirit are the only weapons needed in our battle-field.'

"Then he goes on to outline a method by which he thinks work could be carried on in every town and village in Japan. He asks advice concerning leaving one of the best churches in Tokyo in order to give his time to this country work.

"It is hard to realize how heavily burdened the few earnest workers in Japan are, unless one has seen the conditions there."

—The Rev. Dr. Mabie, Home Corresponding Secretary of the American Baptist Missionary Union, presently after getting well seated in his position, started on a trip round the world, chiefly to visit the Baptist missions in Asia. About two hundred Baptist missionaries were visited. They must have enjoyed his calls, for there was nothing of the bugbear of a "deputation" in them. He did not go to make official examinations into their larders or their learning, nor with any authority to upset their plans. Dr. Mabie tells his side of the cheery journey in a sketchy way in a book that must be very helpful, as it is certainly entertaining, called "In Brightest Asia," which Mr. Corthell, of Tremont Temple, publishes. Its 127 illustrations are a panorama of the trip and much besides.

—Rev. Henry N. Cobb, D.D., Corresponding Secretary of the Board of Foreign Missions of the Reformed Church in America, has started to make a visit to their missions in India, China, and Japan. Rev. J. N. Conklin, of the Arcot Mission, temporarily in this country, has assumed Dr. Cobb's official duties in his absence. We learn from him that the native Christians of this Arcot Mission are suffering terribly from food scarcity, and cholera is likely to follow. The report about the cholera at Amoy, Mr. Conklin says, has been greatly exaggerated.

—Our Baptist friends are getting ready for the observance of the great Carey Centennial this year. A good deal of literature will doubtless be forthcoming, which will be helpful to them, and to all of us. The American Baptist Publication Society, Philadephia, has just issued "A Century of Baptist Foreign Missions," by Mrs. Titterington. It is an outline of annals, briefly stated, and with a list of questions at the close of each chapter, suggestive of its being used as a text-book. It is confined to American Baptist missions in Asia, Africa, Europe, and South America.

—The Congregational missions in South Africa have been the subject of many an inquiry with other than missionary intent. Ethnologists, philologists, and others have found the missionary's arcana of knowledge the most valuable and resourceful that could be investigated. There have been heroes and statesmen among the missionaries of that country. Rev. Josiah Tyler furnishes a fresh fund of knowledge for many classes in "Forty Years Among the Zulus" in autobio-

graphical form of narrative. (Congregational House, Boston.)

—In April, 1890, Rev. Mr. Large, of the Canada Methodist Mission, in Japan, was murdered. The murderer has been, as is supposed, found out, and on August 25th was arrested. He is described as a youth about twenty years of age. At first it was supposed he was insane, but fuller investigation does not support the theory. He is a native of the province of Kazuza.

—Rev. Dr. T. J. Scott, President of the Methodist Theological Seminary at Bareilly, India, writes us: "God is wonderfully blessing the work in this part of India. Just think of a thousand baptisms a month! At least ten thousand will be added to the Christian community during the year. What a work in supplying pastors and evangelists! In places of course the devil rages. In Almorah, while a young man was being baptized in the London Missionary Society's church, a mob smashed the windows and doors. Dr. Butcher had his coat torn off, and would have been brained by the mob had not Dr. Parker seized the ringleader and got Dr. Butcher into the church. The colonel commanding the station got word, and 'doubled quicked' the Sepoys down; the magistrate arrived, and the mob quailed. The young man stands firm. We may expect more mobs and more victory. Pray for us."

—Apropos of Dr. Hamlin's admirable article, which we present this month, on "Mission Comity," we take the following from the Report of the Church of Scotland Mission, setting forth an agreement to which the missionaries of the various societies in the Panjab came in a Conference of their members, held last April:

"At this Conference it was resolved to adopt a common course of instruction for inquirers before baptism; to admit and welcome to the communion members of the various churches when present at the celebration of the sacrament in a church other than their own; to have inter-mission discipline, by which an agent of one mission should not be engaged by another until after mutual consultation, and strangers coming from another station should be provided with letters of commendation from the church which they had left; to foster social advancement by means of obtaining grants of land from the Government, the endeavor to have Christian regiments formed, the adoption of technical pursuits, the encouragement of capitalists among Christians, the institution of panchayats among them, and the purchase of land in the villages as sites for schools and churches which should be the property of the missions."

—We have received the following communication from a representative of the Protestant native congregation at Bagdad:

"I beg to inform you that there are about twenty houses of Evangelical Protestants here in Bagdad, reaching from sixty to seventy persons, male and female. You will be very glad, of course, to know that there is such a *light* and *salt* in such a big city of Turkish Arabia, where thousands of people are living in darkness and the shadow of death. How many difficulties are on the way of the Lord's laborers in such places! But faith, patience, and perseverance overcome everything that hinders the extension of the kingdom of our Heavenly Father. We hope we shall never fail in fulfilling our sacred duties toward our God, ourselves, and our neighbors. For the establishment of this, our Protestant native congregation in Bagdad, we need to have soon registration, cemetery, school and church, without which we cannot enjoy success and progress in such lands. To get what is mentioned we must apply to the Sublime Porte in Constantinople and the Turkish authorities here to get the necessary orders, that we may possess all our national rights. I am very glad to say that we have already got orders for registration and cemetery, so there is firm hope that we shall get an order for school and church too. Our registration was *partly* made by the local Government here; but I am sorry to say that burial-ground has not yet been given to us for cemetery, as we have not enough money to buy a piece of ground, to pay official fees, and all expenses concerning such serious matters, for our Protestants here are unable to provide the necessary sums."

III.—EDITORIAL NOTES ON CURRENT TOPICS.

The Editor's Salutation.

METROPOLITAN TABERNACLE,
NEWINGTON, S. E.,
LONDON, ENGLAND.

The editor salutes all readers of the REVIEW and friends of missions with the most cordial good wishes for the new year! May it be indeed a Happy New Year to us all individually and to the whole Church of God!

The year 1892 ought to be a year of grand advance all along the line. It is the centennial year of modern missions, for it marks the hundredth anniversary of William Carey's great movement, the organization of the first distinctively foreign missionary society of Britain, at Kettering, May 31st, 1792, and will be observed all over Britain, if not all over the wider realm of Christendom, as the completion of the grand century of modern missions.

But it ought also to mark the beginning of a new century of far more intense Christian zeal and far more self-denying missionary effort. The open doors now before the Church, the singularly complete equipment providentially given for world-wide work, the amazing successes of the century past, the strange withholding of laborers and gifts from the service of the Lord—how ought such considerations as these to stimulate the whole Church of God to undertake new enterprises for Him, to lengthen her cords and strengthen her stakes until the canopy of her missionary effort shall stretch over the whole area of the unevangelized world!

The pages of this REVIEW will be largely given up during the year to the rehearsal of William Carey's life and work, and to the exhibition of its magnificent results; while it will be our aim to suggest and inspire far larger hopes, stronger faith, and wider endeavor, in behalf of the coming of the kingdom of our God! May the prayers of every devout reader be with us! George Smith, LL.D., of Edinburgh, himself one of the very foremost missionary biographers of the age, the author of the standard classic on Carey's life, will contribute a series of papers on the great cobbler of Hackleton, and other writers of scarcely inferior merit will take a part in this symphony of testimony to the work of a world's evangelization, and the duty and privilege of the Church to push her conflicts and conquests to the extremities of the globe.

Once more we emphatically call our readers and all who are linked with the work of missions to a new consecration to *prayer*. Here lies the hope of the Church and the world, in a new spirit of gracious supplication. God will be inquired of when He is to do great things. Our hope must be in no completeness of organization, no abundance of gifts, no sufficiency of laborers, no multitude of agencies, but first of all in God, in the Providence that opens doors and keeps them open, that protects workers, that rules even rulers and controls all things; and in the grace that works even mightier marvels in anointing the messengers of Christ and inclining lost sinners to hear and heed the message. Let us remember those two wonderful words of promise: Matt. 17 : 20 and 18 : 19, 20. One of them reminds us that in faith there is the seed of God, the secret of divine life and power to upheave even mountain obstacles; the other teaches us the power of a symphony of prayer, when believers who live in the secret of God are like keys of a musical instrument that the hand of God touches, and which give forth a sweet chord in harmony with His will. To abide in God, and so have power in united prayer, is the first and last secret of missionary success. This is one of the essential truths to be impressed by perpetual repetition.

Here in the great Tabernacle we have had an exhibition and illustration of the power of importunate and believing

prayer. In May last pastor Charles H. Spurgeon was attacked with a violent and virulent influenza. After partial recovery, in June he was the victim of a relapse that brought him to the very jaws of death. His recovery was pronounced impossible by human means, and this great congregation of six thou sand souls united in daily prayer to God for him. For *twenty-one weeks* daily meetings for prayer assembled in the Tabernacle, early in the morning, at 7 o'clock, and again at the same hour in the evening. They were thronged, and not only by Mr. Spurgeon's own people, but by Christians of every name. No sublimer spectacle has appeared to human eyes since apostolic days than this union of disciples, in believing prayer. As for Peter when in prison awaiting Herod's axe prayer was made without ceasing of the Church unto God for him. Baptists of every "grade;" Methodists, Primitive, Wesleyan, and Episcopal; Congregationalists and Independents; Presbyterians and Plymouth Brethren; even the members and clergy of the Anglican communion were present and participated. Meanwhile Mr. Spurgeon was overwhelmed with personal and official attentions from all classes and conditions of men. Up to the time of his departure for Mentone, on October 26th, he told me that over seven thousand messages of condolence and sympathy, resolutions of various religious bodies, etc., and other documents, from the lowest and highest in society, had reached him. Fifty telegrams of inquiry a day came to Beulah Hill, until clerks were unequal to the reading of and the replying to these messages and inquiries. Even bishops and archbishops called to offer not only sympathy, but service, if such were possible; and Jewish rabbis called to assure the sick man that all Israel was praying to Jehovah for his restoration! What wonder he was raised as from the dead—taken out of the jaws of the lion! In view of all this, I ventured, in presence of a great congregation in the Tabernacle, on November 8th, to propose another union of prayer in that place, for the greatest outpouring of the Holy Spirit ever yet known, upon all flesh. If this spectacle has been sublime to angels and men, who can describe the sublimity of a holy agreement of all disciples in supplication for a worldwide effusion of the Spirit of all grace!

This Metropolitan Tabernacle is a *house of prayer* most emphatically. Here are numerous rooms, under and around the great audience-room, where, for almost forty years, this one servant of God has held forth the Word of Life; and in these rooms prayer is almost ceaselessly going up. When one meeting is not in progress another is. This is a hive of bees, where there are comparatively few drones. There are prayer-meetings before preaching and others after preaching; evangelistic associations, zenana societies—all sorts of work for God find here a centre and all consecrated by prayer. Before I go upon the platform to address these thousands, the officers of this great church meet me and each other for prayer as to the service; and one feels upborne on these strong arms of prayer while preaching. No marvel that Mr. Spurgeon's ministry has been so blessed. He himself attributes it mainly to the prevailing prayers of his people. Why may not the whole Church of God learn something from the Metropolitan Tabernacle of London as to the power of simple Gospel preaching backed by believing supplication!

Referring to this great church, one cannot forget also its divine mission as a standing protest against the secularizing of the house of God by the attractions of worldly art and æstheticism. Here is nothing to divert the mind from the simplicity of worship and the Gospel. No attempt at elaborate architecture, furniture, garniture. A precentor leads congregational song without even the help of a cornet; prayer and praise and the reading of the Word of God, with plain putting of Gospel truth—these have been Mr. Spurgeon's lifelong

"means of grace" and weapons of war. And yet this remains to-day the largest congregation in the world, even when a stranger attempts to fill the place left vacant by the pastor's withdrawal to a place of rest and recuperation.

This lesson has, in my opinion, a bearing on all work for Christ, at home and abroad. Our reliance is too much *on the charms of this world*, in drawing souls to the Gospel and to the Saviour. The Holy Spirit will not tolerate our idols. If we will have artistic and secular type of music, substituting unsanctified art for simple praise; if we will have elaborate ritual in place of simple, believing prayer; if we will have eloquent lectures in place of simple, earnest Gospel preaching, we must not wonder if no shekinah fires burn in our sanctuaries. If Ahaz is allowed to displace God's plain altar by the carved, idolatrous altar from Damascus, we need not be surprised if God withdraws His power. Perhaps the reason why the work of God abroad shows more signs of His presence and power than our sanctuary services at home is in part this, that our foreign mission work has never been embarrassed as yet by those elaborate attempts at æsthetic attraction which turn many of our home churches into concert halls and lecture saloons and costly club-houses. May God grant us to learn once for all, that nothing in our mission work can make up for Holy Spirit power, and that Holy Spirit power itself makes up for the lack of all else. If the angel troubles the pool, there is healing in the waters; but if God's angel comes not down, all the doctors in Jerusalem, with all the drugs in creation, cannot impart healing virtue.

Let us pray! Oh, for a new spirit of prayer to God! Oh, for a whole Church on its face before the throne, with mighty pleading for a blessing as widespread as the race of man, and as deep-reaching as man's depravity and degradation, guilt and need! Let the year now opening be—whatever else it may not be—a year of prayer; so shall it be a year of praise also, a new year of missions, introducing a new century of mission triumph and glory to God!

—The editors of American newspapers are, as a rule, a sagacious folk. They cannot be hoaxed. But not all of those who have the requisite "nose for news" are favored with the reciprocity of the senses by which they "know news when they *see* it." An instance is at hand. In the summary of Dr. Pierson's opening sermon at the Tabernacle, made by the *Christian*, we find the following:

"The Holy Ghost never tolerates idols in his courts. The success of this great Tabernacle is owing to nothing more than to this—that the pastor has preached the Gospel, and has never preached anything else, for well-nigh forty years. He prayed God that some calamity might happen to the building itself before it was ever prostituted by unsanctified and secularizing methods of attracting the people. We want to keep out of our worship everything that turns away attention from God, or hinders the power of the Holy Ghost."

An irate reporter, by whom the "interim" pastor declined to be interviewed, rushed off and cabled to this country that Dr. Pierson had most wantonly and uncharitably attacked Mr. Spurgeon in his absence, and had charged his congregation with doing the very things which he had commended them for not doing. We extend our sympathy to so much of the secular press as became the victim of this hoax and falsehood. Yet on its face they should have been able to recognize its improbability. Even a caricature must be a likeness. But to present one who is

> "the president
> Of nobleness and chevalree"

in such a roll was too much out of alignment to afford amusement or to do harm. The editor-in-chief of this Review answers too closely to the encomium on Sir Philip Sydney, in having "mildness which is associated with courage, erudition modified by refine-

ment, and courtliness dignified by truth," to render it necessary to correct so manifestly gross a canard. It may be that he will not so much as thank us for an allusion to it. [J. T. G.]

Facts and Figures.

REV. C. H. BELL, D.D.

Population of the world		1,500,000,000
Living in Asia	800,000,000	
Living in Africa	210,000,000	
Living in Europe	350,000,000	
Living in America, North and South	110,000,000	
Living in Island World	30,000,000	
		1,500,000,000
Evangelical Christian Communicants		35,000,000
Adherents		105,000,000
Total Communicants and Adherents		140,000,000
Greek Church		90,000,000
Romanists		205,000,000
Jews		8,000,000
Mohammedans		175,000,000
Pagan and Heathen		882,000,000
		1,500,000,000
Converts to Christianity in heathen lands one hundred years ago did not exceed		300
Communicants now		800,000
Adherents		2,200,000
Total Communicants and Adherents		3,000,000

Then there were very few Christian workers abroad, and they were chiefly peasants and artisans who accompanied enterprising merchants. Then the Church for the first time began the great enterprise of organized foreign missionary work.

Now there are 170 missionary boards and societies directed by men, and 110 by women—all actively in service as agents for their respective Christian constituencies. Now at work in non-Christian lands 7700 missionaries, male and female, consisting of

Ordained	3,482
Laymen	829
Wives of missionaries	2,005
Unmarried women	1,384
	7,700
Native workers	36,000
Of whom 4,250 are ordained preachers	
Total force	43,700
UNITED STATES ALONE.	
Evangelical church-members	13,500,000
Ordained preachers	80,000
Ordained preachers abroad	1,000
Unordained missionaries, male and female, abroad	1,750
	2,750

There is one preacher to eight hundred inhabitants in the home land; one preacher to four hundred thousand in non-Christian countries.

Estimated wealth of Evangelical Christians in United States	$13,000,000,000
Increase of wealth last year (surplus after paying all expenses of living and contributions for benevolent purposes)	450,000,000
Contributions for Foreign Missions during the year	5,000,000
Total foreign missionary contributions during the century	90,000,000
Annual expenditure for home churches	80,000,000
Average per member	$6.00
Annual expenditure for Foreign Missions, per member (average)	.37

The annual increase of wealth was ninety times more than the foreign missionary offerings during the year.

The estimated increase of wealth of the evangelical Christian population of the United States last year was more than four times greater than all the foreign contributions by all American Christians during the entire century. Startling statements!

Signs of the Times.

There are signs of a general upheaval all through the pagan, papal, and Moslem world. Japan has suffered from a recent earthquake, in which thousands are said to have perished. China was visited by most destructive floods, and now is the scene of widespread riot and not a little bloodshed. South America—Brazil, Chili, and the Argentine Republic—has been and is undergoing civil and political disturbances, which in some cases amount to a convulsion. Russia is expelling the Jews and preparing for war, and all Europe is either in a state of ferment or of uncertainty and apprehension. No one on the continent feels sure of the peace of Europe for thirty days ahead, and a European war means a world's upheaval. Africa has been the scene of almost continual conflict since the Zulu and Soudan wars. Turkey is on the verge of perpetual disturbance. The isles of the sea are the scenes of repeated and sometimes widespread antagonisms, either within their own coasts or with foreign foes. No one can predict how long

Mexico and Central America, Burmah and India, Thibet and Korea will keep their uncertain quiet. There are some sagacious students of affairs who boldly say that never within this century has there been such a general murmur of approaching conflict; and that only the destructiveness of modern engines of war prevents its outbreak. In the recent naval exhibition, we saw a facsimile of a trial target upon which one of the largest of modern English ordnance, a 110-ton Armstrong gun, had expended its explosive force, and the ball—a conical one—had been driven through six feet of steel and iron, ten feet of oak timbers, five feet of solid granite, fifteen feet of concrete, and six of brick masonry, in all penetrating *forty-two feet* before its progress was arrested!

Meanwhile, let it be recorded with thanksgiving that never has such a *spirit of benevolence* been exhibited as now among God's true children. For example, Mr. Thomas M. Russell, a Scotchman, has just willed £60,000 sterling to Rev. John Wilkinson for his work among the Jews; £8000 were contributed by a single donor in Australia to modern missions, and we hear almost every week of large gifts to home and foreign evangelization. A prominent lady, a well-known countess, has sold all her jewelry and ornaments except heir-looms, that she may send her valuables to minister to God's kingdom; and amid all modern apostasies in doctrine and inconsistencies in practice, there is a practical protest of consecrated souls in the more complete self-surrender that includes property. Oh, for the new spirit of war for the Lord! When will the world be convulsed not by the preparations for gigantic destructive conflicts of arms, but by the universal uprising of the Church of God in behalf of the world's conquest for Christ!

The Editor-in-Chief Abroad.

Our readers will not be surprised, but they will be gratified to know that Dr. Pierson has met with the warm welcome and hearty support of the officiary and congregation of Mr. Spurgeon's Tabernacle. Our English exchanges make kindly mention of his entrance upon his new responsibilities. The *Christian* says of the opening service: "The great building was thronged with worshippers in every part. At the opening of the service the crush was not so great as we have generally seen it, when Mr. Spurgeon was the preacher; but before the commencement of the sermon there were very few vacant seats." After giving a column to a synopsis of the interim pastor's sermon from the admirably chosen text Acts 10:29: "Therefore came I unto you without gainsaying as soon as I was sent for; I ask, therefore, for what intent ye have sent for me?" the editor says: "His brief ministry at the Tabernacle has opened auspiciously." He further quotes from a Tabernacle correspondent, who writes:

"'With the hour the man' is a proverb which has received a very happy illustration in the presence and ministry of Dr. Pierson as Mr. Spurgeon's *locum tenens* at the Metropolitan Tabernacle. The arrangement is according to Mr. Spurgeon's mind and heart; and, judging from the welcome which has been accorded to our American brother, the indorsement of the church and congregation has been assured. Possessed of the rare qualifications necessary, there is every reason to believe that Dr. Pierson will fully justify Mr. Spurgeon's choice, and his own acceptance of the appointment, and that the happiest results may be expected from his three months' ministry. An enthusiast for missions, the aggressive work at the Tabernacle is not likely to flag; an earnest and an able exponent of the Gospel, the living ministry which has been carried on so long by Mr. Spurgeon is sure to be maintained."

On Sunday evening, November 1st, the audience numbered some 6000 persons, 2500 of whom remained to the after-meeting. [J. T. G.]

IV.—THE MONTHLY CONCERT OF MISSIONS.

BY J. R. MILLER, D.D.

The World-Field—Hints for Prayer and Work.

—An artist was asked, "What is your best picture?" He replied, "My next." That was a good answer for an artist to make. When a man looks back for his life's best work in any line, his feeling should be that of the other artist, who wept when he saw his completed masterpiece, because his satisfaction with it marked the climax of his lifework. It should be the same with our years; we should always look to the next as our best. This is a good thought, too, for every Christian and every church with regard to the work of missions—our next year should be our best. We should surpass our best past in praying, doing, and giving. We should make our monthly concerts for 1892 the best we have ever had. We should become more familiar with the needs of the mission-fields, and with the nature and extent of the work that the Church is doing. We should seek to kindle missionary interest among our friends as in no former year. We should pray as never before for the cause of missions. We should give more than in any former year.

—One of the addresses of President Storrs at the recent meeting of the American Board closed with these strong words: "It is a vastly critical time in the progress of Christ's kingdom, with all the world uprising before us, with wealth enough and men enough to meet the need, with only the spirit to use them wanting. Let us settle it in our minds that the world is not to be converted to God by good people sitting in pews and listening to sermons, even the best, or sitting in rocking-chairs and reading good books. The work is vast, difficult, possible—a work that calls for the labor of enthusiasm, for prayer and tears, for sweat-drops, and, perhaps, for blood-drops. Contributions of money are not enough. Our very life must be in it, in the temper of the divine self-sacrifice. But what a privilege and joy thus to work in it, with God Himself and all the saintliest spirits of the earth, now and aforetime! Is it not the grandest testimony to the magnificence of human nature that God made us co-workers, not in the primary work of creation, but in the far grander work of redeeming the world? In this work we can make our lives luminous in this world, and bright forever with a celestial glory in the next."

—For a good while the burden of the prayers at monthly concerts was for the opening of doors, the breaking down of barriers. Now from all the fields comes the cry that the doors are open everywhere, and that the want is for men to go in and occupy them. Later the prayers were for men and women who would go to the opening fields. These prayers have been answered, too, in most wonderful manner, and to-day there are 6000 young Christians in our country alone who have volunteered for mission work, and are ready to go wherever they are sent; and now the cry from all societies is for money. Thus the responsibility for the work is thrown back upon Christian people themselves. God has done His part in opening doors and inclining men and women to be willing to go as missionaries; He has answered our prayers. Are we going to fail him now? Said President Gates, in an address at the last meeting of the American Board: "Oh, my brothers, what answer can we give for ourselves before the judgment-throne of God, if this glorious work of preaching the Gospel of light to dying men is checked and dwarfed, and fails of its glorious possibility, because we who are God's stewards hold fast to God's money for our own selfish uses? There is a time when the Almighty Banker of the universe calls in His loans."

—There are indications that the time is at hand for a great blessing in India. This "slow old land" is beginning to arouse from her sleep of centuries and respond to the tender touch of a faith that regenerates. Dr. Phillips writes almost enthusiastically of the outlook. There are open doors on every side. Prayers are being answered and long, patient labor is having its reward. All India is ready for a forward movement. In *Life and Light* we are told of a widespread restlessness and a spirit of inquiry in India. In a Madras paper these lines are given as the cry of a multitude to-day:

"We are weary of empty creeds,
Of guides who show no man the way,
Of worship linked with lust and shame;
Life is an ill, the sea of births is wide,
And we are weary—who shall be our guide?"

Thank God for those consciously weary and heavy laden, to whom the missionaries may carry the pitying, "Come unto Me, and ye shall find rest for your souls."

—It is to be hoped that the troubles in China are not altogether discouraging. May there not be an indication in them of the beginning of a change in that wonderful country which shall leave it a new China? Western thought is breaking in among the people. Modern science is forcing itself through the old walls, and the country is feeling its power. Telegraph wires are stretching everywhere. Western inventions are revolutionizing everything. China is about breaking its old bonds. This is the fruit of Christian missions. The Bible is doing it. There is unrest for the time; there are persecutions of missionaries; but while these things are disheartening in a sense, yet there is in them an element of victoriousness. The leaven of Christianity is working. Says one of the mission secretaries: "Internal changes of striking character assure us that this nation of venerable antiquity and proverbial conservatism, almost without its knowledge and against its will, is in reality unmooring from all its past, and is embarking upon a movement that must lead on to the greatest of revolutions in its internal life and external relations." He adds: "The time is most opportune for the pressing of missionary work at every point, in every form, with all our power. The present disturbances, while not without elements of anxiety, are rather symptoms of the general ferment that is spreading than of a reaction, and will doubtless in the end lead to a far more open door for all evangelistic work."

—The condition of things in Japan is such as calls for much earnest prayer at the opening of a new year. The country is undergoing a wonderful transformation. Great progress is being made in all departments of national life. The influences of Christianity and of civilization have swept through the country in the last few years with marvellous rapidity. The new empire with its constitutional government takes its place almost alongside the most enlightened European governments in its freedom and liberality. In the Parliament of 300 members, 13 are professedly Christian men. The work of Christian missions in that land has been prospered beyond the most sanguine hopes of the Church.

But in the midst of all this progress and success there are dangers besetting the interests of Christianity and of the empire, through which only the hand of God can guide the country. Says Dr. Ellinwood: "At the present time the forces which array themselves against the missionary work in Japan are entering into a strong alliance, with a determination to resist the aggressive influence of Christianity. Very naturally the advocates of the old systems of Japan, as well as the converts to various types of western infidelity, are alarmed at the influence which Christianity is gaining in Japan. . . . Books also have recently been published by native authors, which earnestly advocate a union of all Buddhist sects and

an alliance with the philosophies (infidel) of the West, in resistance to the missionary efforts of the Christian Church. Evidently Japan is now the theatre of one of the most active conflicts of religious and philosophical thought that the world has known, and the Christian Church needs to regard it the more seriously, from the fact that Christian truth has no such advantage there as in countries where the momentum of many generations of Christian influence constitutes an immense conservative force. All questions in Japan, to a generation which has had only the antecedents of error, are open questions ; and Christianity must take its even chances with every other form of belief or unbelief, save as the omnipotent Spirit of God shall prompt and direct the work in answer to the prayers and efforts of His people."

There should, therefore, be earnest and importunate prayer for Japan, that wisdom may be given to the men called to direct in missionary work ; that the Christian Church there may be kept from yielding to worldly influences or counsels, and from all divisions and dissensions ; that the cause of Christ may be advanced until the empire shall be indeed Christian.

—There is trouble also in Turkey, appealing to the prayers of Christian people everywhere. The government seems desirous to check moral and intellectual progress, and therefore is assuming an unfriendly attitude toward missions. Several acts have been committed which show this hostility. Missionaries have been arrested without cause and kept in close confinement, as if they were guilty of some grave offence. The government also confiscated a large number of hymn-books and Bible dictionaries belonging to the American mission. In October last the Sublime Porte issued an order prohibiting the holding of public worship or conducting of schools in dwelling-houses. As many missionaries conduct worship and schools in their own dwellings, this order, which has not yet been executed, but which at any time might be, is one which may cause serious trouble. These outcroppings of a persecuting and intolerant spirit show a disposition at least to trouble and interfere with the work of missions in that old country.

—Africa is wide open now to the Gospel. The explorations of the last thirty years have revealed a heretofore *terra incognita*, and where the old maps had " Great African Desert," the newer maps have rivers, lakes, and mountains and great peoples. Railroads are being built to supplement the splendid water highways which nature has provided. The doors of language are also being opened and mainly by missionaries themselves. Four hundred and thirty-eight languages and 143 dialects have been catalogued. Thus a new world is open to the Gospel. In the Congo Valley alone is a population equal to that of the United States. Stanley travelled in 999 days 7000 miles and never saw the face of a Christian, nor of a man who had had the opportunity to become one. Yet he moved among a population of fifty millions. What will the Church do to send the Gospel through these wide open doors into Africa in 1892?

—It used to be said that in India the birds never sing, the flowers have no fragrance, and the women never smile. No wonder the women of heathen lands never smile. Their lot is sad beyond description, but a better day has come for them. The Christian women of Christian lands are hastening to give their sad sisters the blessed story of the Gospel. There are in the United States 34 women's foreign missionary societies, 10 in Canada, 24 in Great Britain, 1 on the continent of Europe, and 1 in South Africa. The work that has been done by these societies, espe-

cially for the women of heathen lands, is one whose value and influence cannot be estimated. It would be easy to gather up and present here a table of statistics (see page 954, December number of REVIEW), but large as the figures would be, they would give no adequate view of the results of the work which woman, with her loving heart and her gentle touch, is doing for her sister woman in darkened countries. One looked at an opal as it lay on a jeweller's case, and it seemed cold and lustreless. Then the jeweller held the stone in his hand for a few moments, and now it shone with all the colors of the rainbow. It needed the touch of a human hand to bring out the iridescence. Like that stone in its case are the millions of women in heathendom. Their lives are dull and sad and without beauty, but they require only the warmth of the hands of Christian women to draw out all the beauty that slumbers in their nature. "Godly women have proved themselves the link, so long missing, to bring their sisters in Eastern lands to the feet of Jesus."

—The establishment of Christian homes is one of the finest results of missionary work in heathen lands, hence the beauty of a picture which a missionary draws of what is being done for Zulu girls in the Inanda Seminary: The humble little home shows that the wife and mother has tried with the little means at her disposal to give a home-like look to the place. There will be a curtain at the window, a cushion on the wooden settee, and a bit of frilled cretonne about the shelf which holds her lamp and a few books. If it be objected by the wise in such matters that the Turkey red and white of the window decorations are not artistic, nor the frill of cheap cretonne, nor the patchwork quilt which covers the bed, we say, perhaps not, but the mark of the woman's hand and care to our mind make the dark little room much less cheerless. If these things indicate only a desire to please white people in the awkward appointments of their home, they would be of little account; but in many cases it is the outward sign of a process of change which will eventually rectify even their distorted family relationships—a heritage from their heathen ancestry. The desire for a better home life has somehow been implanted in the young wife's heart during her school-life.

—Faraday showed that a drop of dew contains electricity enough to rend a rock. The Gospel of Christ has in it all the power of God and can work marvels, as it has already wrought marvels in saving men.

—If we can do nothing else, or whatever else we may do, we can all pray for the blessing of God upon the work of Christian missions, and prayer has mighty power. The worship of Durga, the blood-goddess of the Hindus, is attended by the most terrible excesses of sin. Some native converts have agreed that every evening this worship goes on they also will meet to pray to God to put an end to the wicked practices. "Let us go on praying night after night and year after year," they say, "till we have prayed down the Durga Puja. Let us pray it down." Christians everywhere should join in all such prayers.

—Some idea of the difficulties of city evangelization may be gotten from a statement, by the President of the Methodist Church Extension Society, that within one square mile of New York City there are 20,000 people, nineteen twentieths of whom are foreign born and speak 30 different languages. Yet no work is more important just now than that which needs to be done in our great cities if they are to be saved for Christ. The real heathenism that is found in many of them is appalling. One of the most hopeful of recent

movements is that which looks toward the regeneration of the slums. In London and now in New York there has been an arousing of the people which promises much. The work should go forward till all the cities have been cleansed. One of the saddest things about the slums is that they are fed from the churches and Sunday-schools and from Christian homes. The people there have fallen out and have drifted downward to where they now are. Many of them have memories of better days, even of holy things. In our prayers at the Monthly Concert, the efforts to evangelize our cities should have a place.

—As nearly as can be computed from the reports of various societies, the following summary of Protestant foreign missions is correct. From churches in United States, Canada, Great Britain, and Continental Europe there are in foreign lands 8048 stations and outstations, with 5594 missionaries, 35,343 native helpers, and 681,503 communicants. The amount of money given last year was $11,429,588. Of course this summary is incomplete, as there are unreported missions and missionaries.

—The reports of the American Board give the following facts: The Board has under its care 21 central missions with 97 stations, 1136 out-stations and 1287 preaching places. A total of 538 missionaries are employed, with 2648 native laborers. There are 410 churches with 38,226 church-members. During the year the additions were 3554. In schools of all kinds 46,403 pupils are reported. Medical relief was given during the year to 100,000 patients.

—The following figures are full of interest. Seventy-five million dollars are contributed yearly in the United States to the sustenance of the Church, $31,000,000 more being given for purposes purely religious. Within the century now drawing to a close 150,000,000 copies of the Bible have been printed in 226 different languages. Fifty years ago there were 502 mission stations in foreign parts; there are now 5765. Fifty years ago there were 653 ordained missionaries; to-day there are 6696 such servants of the Lord. Then there were but 1266 other laborers and helpers abroad; now there are 50,552.

—There is a view of the benefits of foreign missions which should appeal even to worldly men. General Armstrong says: "America, through the American Board, expended in fifty years a million and a quarter dollars to evangelize Hawaii, and during that time has received about $4,000,000 a year in trade. England's missions are said to bring back £10 in trade for every pound given to convert the heathen. Christianity means a demand for clothing and utensils. The first sign of grace in a penitent savage is a request for a shirt.

—A writer in the *Children's World* says: "Of every six infants in the world, one is born in India; of every six orphan girls, one is wandering in India; of every six widows, one is mourning in India; of every six men that die, one is passing into eternity in India. Think of it, and give India a part of your prayers."

—After two missionary sermons in Melbourne recently a hard-working man sent in the title-deeds of 93½ acres of farm-land, worth about $2500, to be divided between India and New Guinea. Being asked afterward about his gift, he said: "This is how I look at it. Supposing I were a boy and my father gave me $5, but afterward wanted part of the money back again to help him in some work he was doing, and he came to me to help him, and I gave him a five-cent piece, what sort of a son should I be?"

V.—GENERAL MISSIONARY INTELLIGENCE.

Organized Missionary Work and Statistics. Edited by Rev. D. L. Leonard, Bellevue, O.

—Hermann Wagner and Alexander Supan have recently published a volume of statistics relating to the population of the globe. Of course the figures they give for countries not a few are but estimates, and sometimes are but guesses; but taken all in all are no doubt the best to be had. They fix the number of the human family at 1,480,000,000. Of these there are in Europe, 326,000,000; in Asia, 826,000,000; in Africa, 164,000,000; in America, 122,000,000; in Australia, 3,000,000; and in the Oceanic Islands, 7,500,000. China has 350,000,000 and India 324,000,000, of whom 286,000,000 belong to British India. Russia has 93,000,000; the German Empire, 49,000,000; Austria-Hungary, 41,000,000; France, and Great Britain and Ireland, 38,000,000 each; Italy, 30,000,000, and Spain, 17,000,000. But another authority, Professor Von Juraschek, gives 1,544,000,000 as the population of the world, of which Europe has 358,000,000 and the Americas 124,000,000.

—"When Shakespeare lived and sang, 300 years ago, on the whole globe there were less than a million more English-speaking people than now inhabit London alone. There were between 5,000,000 and 6,000,000. So recently as a century ago, even after this republic was founded, there were only 15,000,000 English-speaking persons on the globe. At the same date 30,000,000 spoke French and 40,000,000 German. Now we find that while the French and German tongues are spoken by a reasonably increased number of individuals in the world to-day, in Australasia, the British isles, and in America 115,000,000 claim English as their mother tongue. This is 40 per cent of the inhabitants of the civilized world." If such is the fact, it follows that Anglo-Saxon, English-speaking Christians have a tremendous responsibility laid upon them as touching the redemption of the world. All the more since they are such inveterate and indomitable travellers, traders, colonizers, and builders of States. Most of all is the call of Providence to British Christians to bestir themselves for the Master, since the sway of their government is so supreme over so large a fraction of the human race.

—India is ten times larger than Japan, China nearly three times as large as India, and Africa twice as large as India and China combined. The "Dark" Continent is of vast proportions as well, and contains a vast multitude which is well-nigh altogether either pagan or else Mohammedan. Call the population 164,000,000, according to the latest estimate, that of Wagner and Supan, and what impression has been made upon it by the Gospel? According to a Danish authority, the Rev. Dean Vahl, in 1890 there were laboring in Africa, and representing all Christendom, 1004 missionaries and 206 women, and 878 native missionaries with 8389 other native helpers, or a total force of 10,477, and the fruit of their toil is found in 214,561 converts or communicants; but the "Encyclopædia of Missions" gives a list of 43 missionary societies at work between the Mediterranean and the Cape, with 611 ordained men, 170 unordained, 387 women, 209 ordained natives, 4891 native helpers, or a total of 6268 persons engaged in bearing the glad tidings to the perishing. Into 565 churches 101,212 souls have been gathered, 9439 were admitted last year, and 53,235 pupils are receiving instruction in 861 schools. These figures stand for what Protestant Christians are doing—that is, they have sent 1168 men and women to Africa, or about one to every 150,000.

—Next see—one item from many—what the devil and his angels are doing

to maintain his widespread and fearfully well-established sovereignty over Africa. The following tabulated statement, printed in the *Christian Union* and obtained from the Boston Custom House, shows the exportation of rum to Africa from the Port of Boston during the fiscal year ending June 30th, 1891 :

Fiscal Year.	French Possessions in Africa.		British Possessions in Africa.	
	Gallons.	Value.	Gallons.	Value.
1890. July	91,442	$109,931	...	...
" August	...	...	18,165	$22,706
" September	...	...	39,477	102,898
" October	4,590	5,634	...	...
" November	...	...	68,852	86,065
" December	...	...	111,378	132,728
1891. January	...	...	30,390	93,252
" February	97,871	129,921	...	...
" March	...	...	...	...
" April	...	...	67,939	78,809
" May	...	...	82,380	98,867
" June	...	...	96,295	104,033
Total	193,852	$245,386	614,885	$719,358

Making in all a grand total of 808,737 gallons, valued at $964,694!

For two or three years this traffic, which partakes so largely of the inhuman and the hellish, was reported as steadily falling off, but now it has again reached high-water mark.

—More than one fourth of the earth's inhabitants are crowded into China and Japan, and more than one fifth into India ; but after all the phenomenal success which the Gospel has had in Japan, but a trifling beginning has been made. An English missionary states the following facts : " To-day there are 40,000,000 in Japan, and not 40,000, Protestant Christians—that is, one in 1000. For every 2 Christians there are 5 Buddhist temples, not to mention Shinto temples. There are 10,000 more *head-priests* of Buddhism than there are Protestant Christians, and for every single Christian of every denomination, at least 2 Buddhist priests (not head-priests). So there is a population of over 39,000,000 of Japanese without a single Christian among them. Once more, if all the Christians in Japan were congregated in the city of Osaka (500,000), there would be in that one city 4 times as many heathen as Christians, and not a single Christian in any other part of the country. No, Japan is not yet a Christian country ; and there is room and need for hundreds if not thousands of missionaries and native evangelists, if this people is to be saved ere the Lord come." Then ponder this concerning India : " Since 1881 the population has increased by 29,000,000 —that is to say, almost as many souls have been *added* to the people of India in ten years as are comprised in the whole population of England and Wales. The total is now 286,000,000. India contains more people than all Africa and South America combined ; more than all Europe, excluding Russia ; nearly ten times the population of England. Or take the provinces, Bengal alone has more souls than the United States and Canada combined ; the Punjab more than Spain and Portugal ; the Madras Presidency, equal to Italy and Belgium together. Each missionary, on an average, has 250,000 souls to reach." And then, as for China, " not one in 10,000 has as yet ever even heard of Jesus Christ." Among China's 350,000,000, 30 Protestant societies sustain in all less than 1300 men and women (at the rate of one to 270,000 heathen), something more than 40,000 have been gathered into churches, and about 15,000 are receiving instruction in Christian schools. Evidently the call for 1000 more missionaries to labor in China alone is a most modest and reasonable one.

—Or, glance at South America with 7,500,000 square miles and a population of about 35,500,000. Over almost the entire continent the papacy bears undisputed sway, and heathenism holds

the rest. Including the American Bible Society, 8 societies are endeavoring to diffuse a pure Gospel—the Methodist Episcopal Church, North and South, the Presbyterian, North and South, the Southern Baptist, the Moravian, and the South American Missionary Society of England. The number of men and women at work is but about 325, and the number of communicants is less than 15,000. There remaineth yet very much land to be possessed.

—Of course there should be some fair—that is, some truly Christian—proportion established and maintained in our churches between home expenses, home missions, and foreign missions; and hence these words of Secretary Alden, of the American Board, are well worthy of careful consideration. His figures relate to the Congregationalists. He says: "There are 4817 churches with a membership of 506,832, a Sunday-school membership of 613,810. The reported contributions for 1890 for 'home expenditures' in round numbers were $6,100,000, and for the several departments of home benevolence $1,900,000, a total of $8,000,000. The reported contributions for foreign missions were $350,000. Suppose we add the generous sum of $150,000, to represent possible unreported contributions, and thus call the contibutions to foreign missions $500,000; we have then a total from benevolent contributions, excluding legacies, of $2,400,000—that is, $80 out of every $100 is for work at home, $20 for work abroad. Bringing in, however, the entire home expenditures, which is a proper thing to do, we have an aggregate of $8,500,000. On this basis, $94 out of every $100 is devoted to the support of Christian institutions and Christian benevolence at home, and $6 for the corresponding work abroad. We ask, Is this a fair proportion? We repeat the question, Is this a fair proportion, particularly when we remember the perishing need of the unevangelized nations—not less than 120,000,000 of their population being specially committed to our trust—as contrasted with the superabounding opportunities of this Christian land, where one person in every 600 of its 63,000,000 is an evangelical minister, and one in every 5 is a professed disciple of the Lord Jesus Christ? Is $6 out of $100, $94 being retained for work at home, is $20 out of $100, $80 being retained for benevolent work at home, a fair proportion?"

—Of the 15,730,000 people of Hungary, 3,200,000 are Protestants. Of these again 2,030,000 are Reformed and 1,120,000 Lutherans. The latter have 1195 pastors and 1433 congregations; the former 4241 congregations served by 2283 pastors. The Unitarians number about 50,000, organized into 187 congregations with 107 pastors. The Protestants are very active in educational and literary work. The number of their schools is 3826, besides 14 preparatory schools for teachers, 52 high schools, and 13 theological schools.

—Says Bishop Walden: "Italy has above 30,000,000 of people, of whom between 25,000 and 30,000 are connected with some Protestant organization—not more than one in every thousand of the population. In 1890, 6 Protestant bodies reported 23,452 members, but besides these there is the mission of the Plymouth Brethren, a few small independent missions, and the several Anglican and other foreign churches. The entire Protestant force, however, must fall below 30,000. The Methodist contingent is about 2500, a little more than 1500 are found in the Wesleyan, and a little less than 1000 in the Methodist Episcopal Mission. The Waldensian Church began the work of evangelization in 1848, and reports 18,000; the Free Church of Italy, united in one body in 1865, reports 1800; the Baptist less than 900, and the 'Italian Catholic Church' about 100. Such is the numerical strength of Protestantism in Italy."

—Belgium received its Roman Catholic impress under the iron rule of Philip

of Spain, and is to-day, along with Spain, the country most devoted to the papacy, and is in the eyes of the Roman Catholic Church, a true, ideal state. Among its 6,000,000 inhabitants not more than 20,000 are Protestant. In 1837 a number of Protestants, among whom was the well-known Merle d'Aubigné and the church elder Mertens, of Breslau, founded the "Evangelical Society of Belgium." In 1848 a church, consisting of 49 converted Catholics, was organized upon a Presbyterian basis, under the name of the "Christian Mission Church of Belgium." According to the statistics of 1889 it consisted of 27 churches, 22 ministers, 81 elders, 104 deacons, 4 evangelists, 8 Bible readers, 5 colporteurs, and 4 students of theology, all under the direction of 3 local synods and one general Synod. In 1888 the number of communicants was 4396; Sabbath-schools, 59; scholars, 2631. Besides this free church, there is also the Belgian National (Protestant) Church, whose ministers are paid by the State.

—What a spectacle was beheld at the Yankton Agency, S. D., a few weeks since, when 1000 Sioux, representing 16 tribes—the Omahas, Santees, Yanktons, Yanktonnais, Brules, Ogalalas, Minnecaujus, Two-kettles, Blackfeet, Hauhapapi, Sissetons, Wahpetons, Assiniboins, Rees, Mandans, and Gros Ventres—came together to hold an annual meeting to tell and to hear the story of the victories of the cross. And it was only a year before that the "Messiah craze" and the war were on. These were all Christian brethren and Presbyterians and Congregationalists. Among the subjects in which the Indians took an active and eloquent part were these: "How to Prevent the People from Being Led Away by False Religions," "Should Mourners Refrain from Attending Public Worship?" "How to Make Preparation for the Sabbath," "The Proper Uses which the Dakotas Should Make of Money Annuities." And further, Bishop Hare, writing from the Rosebud Agency, South Dakota, says: "We have just closed the convocation of our Indian deanery, which, despite the late disturbances, was the largest in numbers and offerings we have ever had. Over 1500 people camped around an open circle. The women, representing 36 local branches of the Woman's Auxiliary, presented in cash $800, and the young men $170 for all sorts of charities, among them being work in Japan and China, missions in South Dakota, the Episcopate fund, the native clergy fund, and other objects."

—The secretaries of the Missionary Society of the Methodist Episcopal Church have issued a circular letter showing how the collections for missions have been steadily advancing, but calling attention to the fact that the demand is advancing at a greater rate than the supply. The table appended gives a summary of the collections for the past seven years for the general work of the Society, both at home and abroad:

Year.	Collections only.	Other Sources.	Totals.
1884	$652,188.99	$83,036.87	$735,225.86
1885	694,034.95	136,993.41	831,028.36
1886	836,592.37	148,711.10	992,128.47
1887	932,208.91	112,587.00	1,044,795.91
1888	928,596.38	71,984.86	1,000,581.24
1889	1,014,082.09	116,055.71	1,130,137.80
1890	1,051,642.04	83,629.78	1,135,271.82
Total	$6,109,345.73	$752,998.73	$6,869,169.46
Increase over seven years prior to 1884 by collections only			$2,241,648.27
Increase over seven years prior to 1884 from all sources			$2,482,157.92

—The Presbyterian Church, North, is doing earnest work with excellent results in Western Persia. Rev. J. H. Shedd

states: "Four of the churches, with an aggregate of 879 members, support themselves, and 2 of them contribute largely for helping others; 5 other churches, with less than 100 members each, pay half or more of their expenses, and 28 others pay a less sum to self-support. The tacit understanding is that a church of 100 members ought to be self-supporting. There are some 20 other mission stations—for the nominal Christians—home missions. One fourth of this advance work is from the native missionary fund, and three fourths from our mission. The whole of this agency cost the New York Board last year $3741, an average of $62 a congregation, to help the development of the native church and home missions. Last winter nearly 100 schools and over 2000 pupils were cared for at an expense to the Board of $1582.50, an average of $16 to a school, about 75 cents to a pupil. To this should be added the sums given in self-support. A few schools are entirely self-supporting, and all pay some part of the expense, except in a few very peculiar cases. In a few places Moslem pupils attend. The higher education of the college or female seminary costs the Board a larger sum. The number of pupils in the united schools, male and female, was 337 the year past. Of these 202 were boarding pupils. The income from these is almost enough to pay for their board. The charge to the Board aside from missionary salaries was $2200, which covers expenses of teachers, buildings, rooms, and some incidentals. It is about $11 a pupil for the boarding departments."

—A large portion of the Hova and of the other tribes in the central districts of Madagascar have been christianized, and Christianity is acknowledged and protected by the government. There is no state church, although the queen and principal officers of the government are connected with the churches formed by the London Missionary Society, which comprises the vast majority of professing Christians of the country. The system of church polity, which has slowly developed itself, is rather a combination of Independency, Presbyterianism, and Episcopacy. An Anglican mission works chiefly on the East Coast, with a bishop and cathedral at Antananarivo. A Roman Catholic bishop is also stationed at the capital. There are about 28 missionaries of the London Missionary Society in Madagascar, 10 of the Friends' Mission, 10 of the Anglican Mission, 26 of the Norwegian Lutherans, and about 40 priests and brothers of the Roman Catholic Mission, as well as several Sisters of Mercy. The London Missionary Society has about 950 native pastors and about 100 evangelists or native missionaries stationed in various parts of the country, many of them in quite heathen districts. There are about 350,000 Protestants and about 35,000 Roman Catholics. Five sixths of the Malagasy are still pagans. Schools have been established, and education is compulsory wherever the influence of the central government is effective. All the missionary societies at work in Madagascar have colleges and high schools, the latter both for boys and girls, in all of which education is given freely, with but nominal charges for books, etc. Almost every congregation, except the smallest and the weakest, has its school. The London Missionary Society has also an industrial school for teaching handicrafts. Hospitals and medical schools are also connected with this Society, as well as with the Friends, Lutheran and Anglican Missions, and there are now a number of trained doctors and surgeons. It is estimated there are about 1800 schools and about 170,000 children under instruction, but it is difficult to get the statistics of the Roman Catholic Mission.

—*The Moravian* (Bethlehem, Pa.) very properly, and in excellent spirit, calls attention to certain misstatements contained in the "October" number of THE MISSIONARY REVIEW, "usually so accu-

rate," relating both to the total expenditure for missions made by that body of Christians and the amount contributed by friends from outside. Now, he who would knowingly offend in that way, and thus "belittle the liberality" of a church which just there comes nearest to the Gospel ideal, would by the act prove himself the chief of sinners. The mistake is deeply regretted, and originated wholly from partial and so defective information. However, sorrow is not altogether unmingled with joy, since the opportunity is thus afforded to present the facts, which for substance, *The Moravian* being authority, are as follows: "The total cost of our missions in 1890 was $350,475. The largest proportion of this—more than two thirds—was raised in the mission fields themselves, through the contributions of the converts and also from the proceeds of trades carried on in certain mission-provinces for the benefit of the missions. The sum of $24,060 is to be credited, as THE MISSIONARY REVIEW puts it, to the 'Brethren's congregations,' but this is not all. The Labrador and the Alaska accounts do not pass through our General Board. Labrador entailed an outlay of $9800, Alaska of $8400. The gifts from friends in Britain, including therefore those of the London Association referred to were $26,686; on the Continent of Europe, $22,656; in America, $285. [Total gifts from friends, $49,627.] Mite societies in the various Moravian congregations contributed $3430. Legacies were received to the amount of $23,670, and the income from funded legacies was $37,264. How much of the last two items should be credited to members, and how much to friends of the Moravian Church, we are not able to say. It may be added that the entire cost of administration was but $16,570, and that the total of adherents is now 90,020, while the home churches number less than 35,000." It will be noticed that a portion of the $350,475 is derived from the "proceeds of trades."

Surely, *humanum est errare*, and the misstatement referred to is found not in October, but in November instead.

Monthly Bulletin.

—News of the death of Miss Jennie B. Small, a missionary of the Presbyterian Board of Foreign Missions, at Petchaburee, Siam, on June 2, has been received. Miss Small taught school for several years in Mansfield, Allegheny County, Pa.

—The Zambesi Chief Lewanika has sent his eldest son Litia to Morija, in Basutoland, to receive Christian instruction. The chief has many excellent parts, and for some time has been on terms of friendship with M. Coillard, of the Paris Society of Missions, and Litia himself is a promising young man of Christian character.

—The *London Christian* says: "The Chinese Government is now taking very vigorous steps to suppress and to prevent attacks on missionaries. We may therefore reasonably trust that those who are carrying the Word of God into that distant land will be in less danger than has recently been the case. This is something to thank God for not only for the sake of the missionaries, but of the future weal of China itself."

—The work among the blind in Syria is full of interest. The number of blind seen in the East is very distressing. There are blind schools at Beirut, Damascus and Tyre. Blind Scripture readers have the *entrée* of Moslem homes, a privilege which blindness confers. One of the earliest pupils in the Beirut Blind School, after completing his studies in Edinburgh University, has been ordained pastor of the Presbyterian church of Knox, in Brussels, Ontario.

—The first section of the little railroad which is to connect Jaffa with Jerusalem has been completed, and tourists are now able to travel by rail from Jaffa

to Ramleh, about one third the distance. It will not be long before pilgrims to the Holy Land will be whisked in an hour from the sea to Jerusalem, to the great disgust of camel owners and stage proprietors.

—Some of the Indian women on the Yakama and Puyallup reservations have asked that women evangelists be sent to them, and in response Mrs. E. C. Miller has been sent to Yakama, and Mrs. Bell to Puyallup. The doing of Gospel work among Indian women will result in great good. If they can be taught the blessedness of peace, and be made to know the Prince of Peace, Indian wars will soon come to an end.

—At the "Keswick Convention," in England, there was a missionary meeting, at which many addresses were made by missionaries from many lands —among others, by Mrs. Grattan Guinness, representing, as she said, missionaries on the Congo River, Africa, and by Mr. Robert Wilder, who described the great volunteer missionary movement in the United States. A very practical issue of the Convention was the fact that a multitude of gifts, varying in amount from a few shillings to hundreds of pounds, and reaching the grand total of £1814, were sent in to be devoted to the cause of God at home and abroad.

—A Japanese converted to Christ seems at once to betake himself to the labor of teaching the truth to his friends at home and at a distance, and thus is the way prepared for the minister of Christ. No wonder that, with such preparatory service, the truth is running in that land, and being glorified.

—Mrs. L. J. Newton, in a recent address to the Missionary Conference held at Chautauqua, speaking of progress in the Punjab, India, said: "We have $7000 invested in our church and hospital at Ferozepore, every cent of which was given by native converts."

—The Rev. Professor Lindsay, of Glasgow, said, at the annual meeting of the London Missionary Society, that missionaries did not sufficiently raise the veil and tell what Hinduism is. One could not speak about it and scarcely write about it. Almost every temple in India had from 30 to 200 priestesses engaged in vice. That was how Hinduism dealt with woman.

—The Rev. Allen Hazen, formerly a missionary in India, and more recently a pastor in New Zealand, has returned, at the age of sixty-eight, accompanied by his daughter, born in India, to resume, at his own charges, his old work in the Marathi Mission.

—In an interesting paper in a recent number of *The Church of Scotland Home and Foreign Mission Record*, Rev. Dr. Mackinnon, of Heidelberg, calls attention to the thoroughness with which German missionaries are trained for their work. Their systematic method is said to be remarkable indeed in comparison with the lax preparatory training in some other countries largely engaged in missionary effort. After satisfactory proof of their fitness for the life, the candidates in Germany are admitted to attend the Mission House one evening in the week for a year. They are then entered upon the books of the preparatory school for two years for instruction in Latin, etc. After this they have a course of instruction of a theological nature, including the study of the Bible in the original tongue, and a few sessions of medical training in the hospital. The years thus spent are useful in developing in the future missionary many qualities which are of the utmost value in the mission field. The result is that men are sent out who are in every way worthy of their work, and who undertake it thoroughly equipped for the master's service.

—The American Baptist Missionary Union is supporting eighteen preachers in Russia. One has been exiled to Siberia for preaching the Gospel, and another sent out of the country with only three hours' notice.

—A Miss Agnew, of New York, it is said, when only eight years old gave her heart to mission work. She went to Ceylon, and spent forty-three unbroken years. A thousand girls passed through her school. She taught the children and the grandchildren of the first generation. The natives called her the mother of a thousand daughters. She led six hundred girls to Christ. They became the wives of the chief men, and were shining lights. There are also forty Bible women in India who were trained in her school.

—A few weeks ago a leading Brahman in Bombay, an official in the education department, married the widowed daughter of another Brahman prominent in the literary world. The ceremony was attended by many Hindoos of note. The other Sunday a Bombay pleader convened a meeting to get sentence of expulsion pronounced upon all the Shenvi Brahmans who were present at the marriage. The temple was crowded, but it is a remarkable evidence of progress that only nine persons voted with the convener of the gathering. The Shenvi is one of the most powerful Brahman castes in Western India.

—The Moravians are alive to their individual responsibility concerning the unevangelized nations of the world, and they hold themselves in readiness to go out as missionaries when called upon to do so. This is true of the most scholarly and distinguished among them as well as of others. Henry Augustus Jaeschke, late Moravian missionary in Northern India and Thibet, besides German was master of Polish, Danish and Swedish, and was acquainted with English, Hungarian, Bohemian, Latin and Greek, and, after going to the East, already knowing Sanskrit, Persian and Arabic, and, no doubt, Hebrew, he learned Hindustani and Urdu, and lastly Thibetan. He was likewise versed in mathematics and natural science, especially botany. He obeyed the call of his Church to go to the Himalayan regions unquestioningly and cheerfully, and he lived there in the most frugal and primitive fashion. He had no notion of being too valuable in Europe to be hidden away in the almost inaccessible uplands of Asia. He was a true Moravian.

—King Mwanga of Uganda has prohibited slavery in his dominions.

—The Queen of Madagascar, with 200,000 of her subjects, is ranged on the side of Christianity.

—At Oyamada, Japan, the church of 100 members has built a church costing $1300, of which they paid $900 themselves.

—England proudly boasts that the sun never sets on her dominions. The United States may say as much, for when the sun sets in Alaska it is an hour high in Maine.

—A medical missionary in China recently treated fourteen men in one day who represented eleven of the eighteen provinces of the Empire.

—The four gospels have been translated into Uzbek, the language of 2,250,000 people in Central Asia, and published by the British and Foreign Bible Society.

—Tunis is under the protection of France. It has a population of 2,000,000, mostly Mohammedans, among whom drunkenness is prevalent.

—The work of telegraph building in South Africa is pushed far ahead of railroad enterprise. Savage Africa will thus be joined with civilization by electric wire.

—The first section of the Congo railway has been completed, from Matadi to Leopold Ravine, and construction trains are running.

—The Chinese Government has fully compensated the missionaries in Honan for the injury to their property by a mob only three months ago.

—The Comber family will be noted in the martyr list of Congo Missions,

having given five lives already to that work: Dr. Sidney Comber, Thomas J. Comber, Mrs. Hay, Mrs. Thomas J. Comber, and Mrs. Percy Comber.

China.—The 32,000 native Chinese Moravian Christians gave year before last $38,000 for missionary work.

—It is reported that, as a result of the great assistance given to the famine-stricken people of Shantung, in 1889, when over $200,000 were distributed and over 100,000 lives saved, a great many have been drawn to pay special attention to Christianity as the religion which influences people for such deeds of kindness and mercy; and during 1890 it is said that over a thousand persons were baptized whose attention was drawn to the religion of Christ by the fact that the missionaries were so prominent in securing this aid and distributing it. Not by any means were all these recipients of aid, but they saw what was being done for their fellow-men, and compared the fruits of Christianity with the fruits of heathenism.

—It is stated by Dr. Joseph Simms, who has lately returned from China, that at least 200,000 girl babies are brutally killed in various ways every year in that empire, to get them out of the way. In every large city there are asylums for the care of orphans, supported and conducted by foreigners, who save yearly from slaughter tens of thousands of female infants.

India.—Sir Charles A. Elliott, the new Lieutenant-Governor of Bengal, speaking at Simla, has added his testimony to the value of missions as judged from the standpoint of high Indian officials. "I make bold to say," were his words, "that if missions did not exist it would be our duty to invent them." This is what was said by the famous men who built up the administration of the Punjab, and who, when it was annexed in 1849, among their first requirements, along with courts, and codes, and roads, and police, wrote home to the Church Missionary Society for a supply of missionaries.

—The Rev. Mr. Lewis, of England, died recently. In 1842 he went to India, and having reduced the language of the Khassees to writing, he devoted himself to translations, and was able without any help but that given by his wife, to translate the whole of the New Testament into Khassei. From the work which he started have developed 60 churches with a membership of 7000.

—The Rev. W. F. Bainbridge tells the following touching story of a Brahmin convert he met in India: "As he talked of his work and urged me to labor hard in the interests of heathen evangelization, I felt that it was not he, but Christ speaking through him. Last month a Conconada brother wrote me of his death. He had just officiated at a wedding. A sudden sickness came on before he had signed the marriage certificate. 'Just your name, brother,' they said, as they put the paper under his hand, and the pen between his fingers. 'Name?' said the dying Brahmin, 'name? There is none other name given under heaven among men whereby we must be saved.' 'Yes; but we want your own name. Quick! Write it.' 'My name? I have none other name than the lamb's name written in my forehead.' And the pen moved and the hand dropped, and the spirit was gone; and they looked, and he had written 'Jesus.'"

—The Methodist Episcopal Church has three conferences in India, North India, South India, and Bengal. The statistics have recently been published of the three combined, together with corresponding figures for 1870, and the growth of 20 years thus shown is most cheering. The figures for two decades ago are put in parenthesis: Missionaries, 72 (19); wives, 62 (17); Hindustani missionaries, 54 (5); Zenana missionaries, 33 (2); baptisms in 1890, 7661 (471); native communicants, 11,991 (600); day schools, 853 (117); scholars, 25,540 (4309); money collected in India in 1890, 217,287 rupees (24,478).

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